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# THE BABYLONIAN EXPEDITION

OF

THE UNIVERSITY OF PENNSYLVANIA

## SERIES A: CUNEIFORM TEXTS

EDITED BY

H. V. HILPRECHT

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VOLUME I

PART I, PLATES 1-50

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PHILADELPHIA

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1893



# OLD BABYLONIAN INSCRIPTIONS CHIEFLY FROM NIPPUR

PART I

PLATES I-35 AND I-XV

BY H. V. HILPRECHT, PH.D.,

*Professor of Assyrian and Curator of the Babylonian Museum in the University of Pennsylvania*

PHILADELPHIA

1893



## PREFACE.

The old Babylonian Cuneiform Texts which are added to the following  
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CORRECTIONS.  
  
Page 9, l. 29: For *Allen* read *Alban*.  
Page 14, l. 31: For *Tissuki* read *U-suhu*.  
Page 15, l. 24: . . . . is to be removed.  
Page 29, l. 26: For I read II.  
Page 37, l. 5: For *Barnaburiash* read *Burnaburiash*.  
Page 43, l. 26: For *Menant* read *Menant*.

In *Cuneiform*, a plan was carefully devised for making these cuneiform inscriptions accessible to a wider circle of students, with as much speed and method as possible. With this view the Assyriologists of America and Canada were invited to lend their aid to the preparation of an extensive work on the Expedition and its results. A number of them have given assurance of their readiness to do so.

In April, 1892, the undersigned was entrusted by the Committee with the editing of the series containing the Cuneiform Texts, and, at the same time, was requested

\* This is the present designation of the extensive ruins by the Arab tribes, in whose territory they are situated. Although I repeatedly had the Arabs of the neighborhood pronounce for me the name they give to the ancient Nippur, I never heard from their lips the pronunciation Nitler, to which Layard and Loftus have given currency among Assyriologists.



## PREFACE.

THE old Babylonian Cuneiform Texts, which are published in the following pages, are a part of the harvest gathered by the Expedition sent out in the summer of 1888, under the auspices of the University of Pennsylvania, for the exploration of Babylonia. The Rev. Dr. John P. Peters, Professor of Hebrew in the University of Pennsylvania, was the Director of the Expedition, while the subscriber, as the Assyriologist of the University, accompanied it during the first year of its labors. As the history of the Expedition is to be published by its Director at an early date, I here abstain from giving any account of its origin, members, undertakings and results. In the meantime for the student I have appended to the Introduction a Bibliography of those contributions of its members to various periodicals which relate to its work.

Towards the close of the year 1891 there arrived at the Museum of the University some eight thousand clay tablets, together with several hundred fragments of vases and other inscribed objects in stone, which had been disinterred in Nippur or Nuflar.\* I was able at once to proceed with the work of cleaning and examining them. Three months later I had obtained a general idea of their contents and their age, and had catalogued about a third of them. On the basis of a report submitted to the Publication Committee of the Expedition, of which Mr. Clarence H. Clark is Chairman, a plan was carefully devised for making these cuneiform inscriptions accessible to a wider circle of students, with as much speed and method as possible. With this view the Assyriologists of America and Canada were invited to lend their aid to the preparation of an extensive work on the Expedition and its results. A number of them have given assurance of their readiness to do so.

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to undertake at once the preparation of the first volume of these texts. It is estimated that the series will extend to eight or possibly ten volumes. Their general plan and character are well explained in a report submitted to the American Philosophical Society by a special committee, of which Mr. Talcott Williams was the Chairman, at the stated meeting of May 20, 1892.

I take this opportunity to acknowledge the liberality of the venerable American Philosophical Society of Philadelphia, as shown in the promptness with which it has undertaken the publication of the present volume, by giving it a place in its learned and valuable Transactions. I hope that in the future the Society will continue to evince its interest in making such labors accessible to the republic of letters, by extending its sympathy and support to the undertaking whose plan has been described.

A word more must be said as to the manner in which it is intended to prepare the Cuneiform Texts for the use of the Assyriologist. For the sake of securing uniformity throughout the series, and of avoiding what would make it excessively costly, it was necessary to reproduce the inscriptions by photograph from copies made by hand, rather than from the objects themselves. Besides, the editor some time ago reached the conclusion that the method of direct photography is not at all satisfactory in the case of many inscriptions. The best which has been done by that expensive process is beyond question the work edited by Ernest de Sarzec and Léon Heuzey under the auspices of the government of France: *Découvertes en Chaldée*. It possesses unique merits. But in spite of all the care that has been taken to secure an exact reproduction of the monuments, any Assyriologist who has worked through such texts as are found on Plates 33, 35 and 41, No. 1, will agree with me that the decipherment, especially of the margins, makes a very severe demand upon the eyesight—a circumstance which makes the prompt and comprehensive use of the contents of this beautiful work sometimes difficult. After mature consideration, therefore, the Committee found it most suitable to reproduce the Cuneiform Texts from copies made by the hand, and to employ photographs from the objects themselves only occasionally, to enable the Assyriologist to verify the copies and to perceive the archaeological character of the inscribed objects.

The first volume, whose first part I publish herewith, contains only inscriptions in old Babylonian which have been found on vases, door sockets, stone tablets, votive axes, briks, stamps, clay cylinders, and similar objects of a monumental character. As the most of them belong to that period of Babylonian history of which our knowledge is very defective, the most painstaking care has been applied to autographically reproducing the originals with the utmost faithfulness. The editor has kept in view, not only the making fresh and important materials accessible to

students of Assyriology, but also the doing his part in placing Babylonian paleography on a better foundation. For this end every text has been reproduced in its actual size and form—that is, so as to show all the peculiarities of the scribes, not only as to the dimensions, shape and position of every character and group of such, but also their distance from one another, as was so admirably done by Sir Henry Rawlinson and Edwin Norris in the first volume of *The Cuneiform Inscriptions of Western Asia*. The investigations and collections I have made since the year 1883, and my lectures regularly held since 1886 on “The Development of Cuneiform Writing in Babylonia and Assyria,” have led me to conclude that the size and relative position of individual cuneiform characters, and certain combinations in which they frequently occur, have been a factor of importance in the development of the stereotyped forms of later date. The detailed proof of this I must reserve for the present until more urgent matters have been disposed of. At any rate, careful editions of texts, and a faithful reproduction of the peculiarities of the individual Babylonian scribe, have become a pressing necessity for the progress of Assyriology, if we are to attain in this field anything like the results which Euting has achieved in other departments of Semitic paleography, and which are so necessary in determining the age of fragmentary and undated inscriptions. In spite of the scantiness of representative old Babylonian texts of which the Assyriologists could make use, it would not have been possible for them to have differed by 500, 1000 or even 2000 years as to the date of inscriptions, if such texts had always been reproduced carefully for their use.

It is to be expected that the excavations still proceeding at Nippur will supply the completion of texts here given in fragmentary shape, and that several finds will make their way into various European and American museums by reason of the thievishness of the Arabs employed in them, who also may carry on excavations on their own account.\* For this reason I have shown as exactly as possible the fracture of such fragments. It was thus that I myself, after the printing had begun, was enabled to recognize the connection of Pl. 21, No. 41 and No. 46, and between Pl. 22, No. 50, and Pl. 26, No. 74.

Where I have shaded the inscription in my copy, it is not meant to indicate that the reading is to me uncertain, but that it can be recognized only in a special light and by a practiced eye, looking at it from an especial angle. How necessary it was to make an autograph copy of such inscriptions may be seen by comparing Pl. 23, Nos. 56, 57, and the direct photographic reproduction on Pl. X. A restoration of broken characters and lines I have avoided on principle, even when there was no doubt in my own mind as to what was missing. My translations will show in due time what my

\* Cf. my note in *Zeitschrift für Assyriologie*, IV, p. 282 seq. Sayce, *Records of the Past*<sup>2</sup>, Vol. III, pp. x, note 3, XV.

understanding of such passages is. For obvious reasons, I have given the characters in some inscriptions only in outline. Of the plates which reproduce the inscription on the Abu Habba slab I have avoided altogether making an autograph copy, since I thought this needless. This stone was found in Abu Habba during the excavation undertaken at the private expense of the Sultan in 1889, and is now in the Imperial Museum at Constantinople. Through the courtesy of His Excellency Hamdy-Bey, a cast of it was furnished to our Expedition. Unfortunately this was broken in pieces in transportation, but it was restored by one of my students. It is this cast that has been directly photographed for the present publication. Some portions of its margin have an indistinctness, which is faithfully shown by the photographic reproduction.

To convey to scholars a clearer picture of the ruins of Nippur, and to show the sites at which the several inscriptions were found, a plan of the excavations of the first year is given. In the Table of Contents the texts are described with reference to this Plan, which has been prepared in accordance with the bas-relief of the ruins made by Mr. Charles Muret in Paris under the supervision of Mr. Perez Hastings Field, the architect of the Expedition.

In determining the mineralogic character of the several stones, I have had the assistance of my colleagues, Drs. G. A. Koenig and E. Smith, of the University of Pennsylvania, to whom I extend my thanks. As I was able to accompany the Expedition only during the first year, I am greatly indebted to my esteemed colleague, Dr. Peters, for much valuable information as to the sites in which objects were found, and for sketches and copies of a series of objects and inscriptions which he made during its second year. As the antiquities disinterred arrived in this country at long intervals, I found myself obliged to proceed with the help of casts, squeezes, electrotypes and Prof. Peters' notebooks, in order not to delay needlessly the publication of the Texts. This circumstance, however, prevented my determining at the outset the material of the whole volume. At the opening of each new box I found myself compelled to withdraw some pages and substitute others, until the commencement of the printing, in October of last year, made further alterations and a more systematic arrangement impossible. The second part of this volume, which will appear in about half a year, will furnish further inscriptions of kings who are already represented in the first. Nor will it be possible entirely to avoid this defect of arrangement in other volumes, so long as the excavations at Nippur continue to bring to light new inscriptions of the same rulers. If, however, we were to delay the publication of the inscriptions until the complete results of the systematic explorations of the ruin-heaps at Nippur were at hand, it would have

been necessary, according to my careful calculation, to wait some twenty years, supposing that the excavations were pushed forward with a force of some hundred Arab workmen.

On account of its importance and its close connection with the class of Cassite votive inscriptions here published, I have included the cuneiform text on the lapis lazuli disc of King Kadashman-Turgu, which probably came from Nippur,\* and is now in the Museum of Harvard University,† Cambridge, Mass. Prof. D. G. Lyon kindly gave me leave to publish this, and placed at my disposal a cast of the disc, for which he has my warmest thanks.

The transcription of the names of kings in the Table of Contents is the usual one. A new transliteration has been substituted only where there are sufficient grounds for departing from that formerly used. The texts in the main have been arranged chronologically, in the order of the Babylonian dynasties; yet where the better utilization of space seemed to justify this, and also, as already said, because it was impossible to obtain at the outset all the material of the present volume, I have departed from that order in a few instances. Nor have I attempted to distinguish between the inscriptions of Kurigalzu I and II, simply because, with the material now at our disposal, it is not possible to do so with any certainty.

Three other volumes of cuneiform texts are in preparation. The transcription and translation of the inscriptions here given are as good as completed, and will appear at an early date. From this translation I have excluded the Abu Habba slab and the two Yokha tablets (Plates VI-VIII). These latter are to be treated in connection with other tablets of similar character and contents. A translation of the former I propose to publish separately in the course of next summer, in co-operation with my esteemed colleague, Dr. P. Jensen, Professor in the University of Marburg.

In conclusion, it is but just that I should express here publicly my profound gratitude to Dr. William Pepper, Provost of the University of Pennsylvania, Messrs. Clarence H. Clark, E. W. Clark, W. W. Frazier, Charles C. Harrison, Prof. Dr. Horace Jayne, Prof. Allen Marquand, Jos. D. Potts, Rev. Dr. H. Clay Trumbull, Talcott Williams, Richard Wood, Stuart Wood, and to all the other gentlemen whose lively interest in the history and civilization of ancient Babylonia, and whose liberal and constant support, have made possible the thorough researches at one of the most ancient ruins of the world.‡ That the publication of this first part of the results

\* Cf. Hilprecht, "Die Votiv Inschrift eines nicht erkannten Kassitenkönigs," Z. A. VII, p. 318.

† Cf. Lyon, "On a Lapis Lazuli Disc" in the *Proceedings of the American Oriental Society*, May, 1889, pp. xxxiv-vii.

‡ Cf. Pinches, *Records of the Past*<sup>2</sup>, Vol. VI, p. 109, l. 6. (The Non-Semitic Version of the Creation Story).

obtained by the American Expedition does not take place until nearly four years after it was begun, is due to the extraordinary difficulties it encountered, on both sea and land, through shipwreck near Samos, through the hostility of Arab tribes, through the burning and plundering of our camp, through the outbreak of malignant cholera in Babylonia, through the delay of the antiquities on their way to America, and through the severe illness from which nearly all the members suffered. Often it seemed as though the grawsome curse of King Sargon I, one of the oldest monuments of Semitic speech published in the following pages, had rested on the American Expedition, as that of the Phoenician king Eshmunazar rested on Napoleon: "Whosoever removes this inscribed stone, his foundation may Bēl and Shamash and Ninna tear up, and exterminate his seed!" We trust, however, that the rage of Enlil, lord of the demons, who set loose against the Expedition all the Igigi and Anunnaki, will abate with the publication of these cuneiform inscriptions, almost every one of which proclaims the glory of the great Bēl, "lord of the lands," and that the curse of nearly six thousand years ago will be transformed into the kindly blessing which King Nazi-Maruttash utters in his poetic prayer:

*ilribishu ana shemi  
tsilissu magiri  
unnānishi leki  
napishtashor uasim  
imishu urruke*

to hear his prayer,  
to grant his supplication,  
to accept his sigh,  
to preserve his life,  
to lengthen his days.

(Pl. 27, No. 78.)

H. V. HILPRECHT.

PHILADELPHIA, January 1, 1893.

## INTRODUCTION.

THE cuneiform tablets and stone inscriptions, excavated by the Expedition in Nippur, embrace a period of about 3350 years—c. 3800 to c. 450<sup>1</sup> B. C. About one hundred and twenty kings of Babylon, Ur and other cities are known to belong to this period of Babylonian history. Forty-five of these, according to our present knowledge, have left personal inscriptions or documents dated according to their reigns in Nippur. Several of these rulers, whose names were only partly preserved or otherwise obscure, or whose chronology and duration of reign were doubtful, have been placed in new light by the American excavations, while others can now for the first time be studied from their own inscriptions. Among other points the following have been established: The correct reading of *Ur-Ninib* of Isin, instead of *Gamli-Ninib*<sup>2</sup> as heretofore; the proof of the existence of King *Ibil-Sin*, or better, *Imi-Sin* of Ur,<sup>3</sup> already discovered by George Smith,<sup>4</sup> but not generally accepted by Assyriologists; the proper pronunciation of the name *Nazi-Maruttash*;<sup>5</sup> the correct transcription of the group *Ka-dash-man*, instead of the hitherto *Ka-ara*, in a series of Cassite proper names;<sup>6</sup> the completion of the name of the twenty-seventh king in the Babylonian list b<sup>7</sup> to *Shagashalti-Shuriash*<sup>8</sup> (Shamash is deliverance), instead of the usual *Shagashalti-Buriash*<sup>9</sup> (Rammān is deliverance); the completion of the Cassite king [ . . . . . i]a-shu in S. 2106, Obv. I, 9,<sup>10</sup> to *Bibeishu*, and the identity of the latter with *Bibe*,<sup>11</sup> the son of Shagashalti-Shuriash; the first inscription of the

<sup>1</sup> Contract dated in the reign of King Artaxerxes I. A number of coins, about one hundred terra cotta bowls bearing Hebrew, Syriac and Arabic inscriptions, and many other objects, which belong to the Nippur of the Christian era, are here excluded.

<sup>2</sup> Hilprecht, "Die Votiv-Inscription eines nicht erkannten Kassitenkönigs" in Z. A. VII, p. 315, note 1.

<sup>3</sup> Hilprecht, "König Imi-Sin von Ur" in Z. A. VII, pp. 343-346.

<sup>4</sup> Trans. Soc. Bibl. Arch. I, p. 41.

<sup>5</sup> Hilprecht, *l. c.*, pp. 310, 311.

<sup>6</sup> Hilprecht, *l. c.*, pp. 309, 314, 315.

<sup>7</sup> Winckler, *Untersuchungen zur Altorientalischen Geschichte*, p. 146, col. ii, 6.

<sup>8</sup> Hilprecht, "Die Ergänzung der Namen zweier Kassitenkönige," Z. A., in print.

<sup>9</sup> Cf. Winckler in Z. A. II, p. 310, and *Unters.*, p. 30.

<sup>10</sup> Winckler, *Unters.*, p. 152.

kings *Rammān-shum-uṣur*<sup>1</sup> and his son *Mili-Shikhu*,<sup>2</sup> and the determination of the approximate duration of the reigns of the Cassite kings *Kurigalzu*, *Nazi-Maruttash*, etc., their succession and kinship with each other. In addition, the following new kings have been added by the Expedition to those already known: 1. *Alusharshil*; 2. *Bur-Sin I*; 3. *Gande*;<sup>3</sup> 4. *Kadashman-Turqu* (*Kudashman-Bēl*); 5. *Kudur-Turqu* (*Bēl*); 6. *Bēl-nādin-aplu*.

Intending to give in the near future the transcription and translation of the inscriptions here published, I confine myself at present to the following points:

### THE OLDEST SEMITIC KINGS OF BABYLONIA.

Of the cuneiform inscriptions of the oldest Semitic kings of Babylonia very few have been discovered. Winckler recently published them together in his *Altbabylonische Keilschrifttexte*, p. 22.<sup>4</sup> Undoubtedly to this ancient period belongs also the inscription<sup>5</sup> of the king of the country of Guti, *i. e.*, "of the country and people to the east of the lower Zāb, in the upper section of the region through which the Adhem and the Dijâlā rivers flow."<sup>6</sup> Various reasons<sup>7</sup> compel me to differ from Winckler's determination as to the date of this inscription by about 2000 years, *i. e.*, to transfer it from the time of Agum (Winckler, *Geschichte*, p. 82), about 1600 B. C., back to the time of Sargon, about 3800 B. C.<sup>8</sup> Because of the very archaic form of the cunei-

<sup>1</sup> Hitherto represented only by a boundary stone dated in the time of the kings Rammān-shum-iddina, Rammān-shum-uṣur and Mili-Shikhu. Cf. Belser in *Beiträge zur Assyriologie* II, pp. 187-203 (quoted hereafter as *B. A.*) and Peiser in Schrader's *Keilschriftliche Bibliothek* III, Part 1, pp. 151-163 (quoted hereafter as *K. B.*)

<sup>2</sup> For the reasons for identifying the king of the inscription Pl. 29, No. 82, with Mili-Shikhu, see below, p. 36.

<sup>3</sup> Unless identical with Gandash, the first king of the Cassite dynasty. Cf. pp. 28-30.

<sup>4</sup> Cf. Winckler, in Schrader's *K. B.* III, Part 1, pp. 98-107.

<sup>5</sup> Published by Winckler, *Z. A.* IV, p. 406.

<sup>6</sup> Delitzsch, *Wo lag das Paradies?* pp. 233-237. Cf. Delattre, *L'Asie occidentale dans les inscriptions Assyriennes*.

<sup>7</sup> The predominant use of the archaic line-shaped characters, their marked agreement with a whole series of characters on Plates 1 to 5, the Semitic speech, and its whole phraseology, together with the peculiarities to be seen in the sibilants, which are the same in the texts of Sargon I from Nippur, the fact that Abu Habba, where other texts of the same high antiquity have been disinterred, is the place of its discovery, the use of a "perforated stone" as votive object for the inscription, itself a characteristic of ancient times, the mineralogic character of the stone, and last of all—just what Winckler (*Z. A.* IV, p. 406) is disposed to regard as proof of a later origin—the notably sharp and skillful carving of the inscription. This last proof is especially convincing, for it is a characteristic trait of the oldest Semitic cuneiform inscriptions carved in stone, that they are engraved with a beauty and a sharpness which are absent from those of later date (cf. also Hommel, *Geschichte*, p. 301).

<sup>8</sup> It will not be objected that the cuneiform characters, indeed, seem to indicate a great antiquity, but that they may very well be an imitation of the work of an earlier period by a later king. This has become a very favorite mode of reasoning when the date of an undated inscription is to be determined from its writing (*e. g.*, Amiaud et Méchineau, *Tableau Comparé*, p. xiii *seqq.*, Pinches, *Hebraica* VI, p. 57), and serves to produce a very chaos of uncertainty in the province of Babylonian paleography. I think it opportune to state here that I am not acquainted with

form characters and of certain mutilated passages, this inscription of the king of Guti presents great difficulties, so that, to my knowledge, it has never been translated, and Winckler has come to the conclusion that it was composed "apparently in part in the native tongue" of the king of Guti. Winckler would not be entirely incorrect if he understood by this "native tongue"<sup>1</sup> the Semitic-Babylonian of the inscriptions of Sargon I, for the text is written in pure Semitic-Babylonian, and reads as follows:

1. *La-si(?)-ra(?)-ab(?)* 2. *da-num<sup>2</sup>* 3. *shar* 4. *Gu-ti-im* 5–10. vacant 11. *ip-ush(?)*  
*-ma* 12. *iddin* 13. *sha dappa* 14. *shú-a<sup>3</sup>* 15. *u-sa-za-ku-ni* 16. *zikir shum-su*  
17. *i-sa-da-ru* 18. <sup>du</sup>*Gu-ti-im* 19. <sup>du</sup>*Ninna* 20. *u* 21. <sup>du</sup>*Sin* 22. *ishid-su* 23. *li-su-ha*  
24. *u* 25. *zéra-su* 26. *li-il-gu-da* 27. *u* 28. *harrin alkat(-kat)-su* 29. *a i-si-ir*, "Lasi-  
rab (?), the mighty king of Guti, . . . . has made and presented (it). Whosoever  
removes this inscribed stone and writes (the mention of) his name thereupon, his

a solitary instance in which such an imitation of the older cuneiform characters by a later Babylonian ruler has been shown with certainty. What is commonly regarded as such may be traced to a lack of carefulness in examining the single characters of the inscriptions in question. Gande's endeavor to imitate the characters of earlier Babylonian kings is to be judged entirely differently (see below). In Babylonia at all times two systems of writing—a hieratic and a demotic—existed side by side. The latter is the system used in the affairs of everyday life, and was subject to a continuous process of change and development, which resulted at last in the stereotyped cuneiform characters of the Neo-Babylonian and Persian contract tablets. What I have called the hieratic system of cuneiform writing was identical with the demotic in the earliest times; but later was confined to religious literature (including seal-cylinders) and formularies originally bearing a religious character (boundary stones, etc.). Although, in the nature of things, it was less subject to change than the other, yet it developed distinctly different forms of most characters in the different periods of its history. In more or less dependence upon the material inscribed, the local tradition and the peculiarities of the individual scribe, the hieratic writing also passed through a course of development, more limited in extent, but peculiar to itself. When due attention is given to these facts in every case, there will be an end to the weltering confusion of early and late texts, and of the critical helplessness which results from this, in the field of Babylonian paleography.

<sup>1</sup> It is true, indeed, that the question as to whether the earliest inhabitants of Guti spoke a Semitic language (cf. Hommel, *Geschichte*, pp. 279, 306, note 2) cannot be regarded as definitely answered, if we maintain that the "perforated stone" was a gift of the king of Guti to the temple in Sippara (cf. "The King of Chana," *Trans. Soc. Bibl. Arch.* VIII, p. 352). In this case the inscription might very well have been composed in the Semitic dialect used in Sippara. I hold, however, that the object was not a gift of the king of Guti to the temple of Sippara (observe the absence of god Shamash and the first position given to god Guti), but that it had been carried off as booty from the land of Guti by one of the earliest Babylonian kings, in the same way as the vase of Naram-Sin (*namrak Magan*) and most of the vases of Alusharshid (cf. Pl. 4, 1, 11, 12: *namrak Elamti*) were carried to Babylonia. From this it certainly would result that, just like the inhabitants of Lulubi (cf. Scheil, *Recueil de Travaux XIV*, lirr. 1 et 2, p. 104), so also those of Guti spoke Semitic and worshiped the Babylonian gods Ninna and Sin, along with their principal national god Guti. This last deity seems to have given his name to their country, as did the god Ashur to the city and land of Ashur (cf. also Ni(a?)nna and Nineveh, etc.), and the god Shūshinak to the city of Shūshinak or Susa (cf. Hagen in *B. A.* II, p. 233).

<sup>2</sup> Cf. Jensen, in Schrader's *K. B.* II<sup>f</sup>, Part I, p. 116, note 5.

<sup>3</sup> Winckler offers *zo*. Apparently this reading results from an oversight either on the part of Winckler or of the ancient scribe; for cf. Pl. 1, 13; Pl. 2 (and I), 14.

foundation may Guti, Ninna and Sin tear up and exterminate his seed, and may whatsoever he undertakes not prosper!"<sup>1</sup>

To the time of Sargon and Narâm-Sin<sup>2</sup> belongs also the first of the two inscriptions of Ser-i-Pul (*Stèles de Zohab*), published by Messrs. J. de Morgan and V. Scheil in *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes* XIV, Lir. 1, 2, 1892, pp. 100–106. Both of these badly mutilated inscriptions are written in a Semitic<sup>3</sup> dialect, and the phraseology is very similar to that of the king of Guti. Scheil offers a transliteration and translation of the preserved portions. In regard to the first inscription I remark, however, that col. I, 11: *ñ DUB BA AM*, can hardly be read (with Scheil) *u dubbam*.<sup>4</sup> The preceding phrase, *šalm̄atum annitum*, "these images," and the parallel passage of the Guti text and Pl. 1 and 2 of the present volume—*dappa shu'a*—require a demonstrative pronoun in connection with *dappa*. I therefore regard *B.A* as the ideogr. for *shu'atu*,<sup>5</sup> and read *dappa shu'atam(-am)*, "this inscribed stone." The second character in col. II, 10, which Scheil does not recognize (*l. c.*, p. 105) is *ñ*,<sup>6</sup> and the line

<sup>1</sup> In the interpretation I remark the following: **L. 2.** *da-nim* is not to be regarded independently as an appositive representing the usual *sharru da-nim* (*Stèle de Zohab* I, col. 1, 2), but must be joined with *shar Gntim*, as "the mighty king of Guti." The position of the adjective before the substantive is not so much due to the emphasis of the adjective (Del. Gram., § 121) as to the endeavor to avoid separating the adjective from the noun to which it belongs. **L. 14.** *Shu'a* (or *shu'ata*) is the older form from which *shu'atu*, resp. *shu'atu*, has been derived. Cf. Arabic *hwa*, Del. Gram., § 57, and Jäger, in *B. A.* I, p. 481 seq. **L. 15. 17.** *usazakuni, isatāru* are not present tenses of the stems III<sub>2</sub> and I<sub>2</sub> respectively (= *utsazakuni, itsatāru*), but, in consideration of 1. 29, are to be regarded as III<sub>1</sub> and I<sub>1</sub>—*ushazakuni* (*Stèle de Zohab* I, 12) = *ushazzakuni* = *ushanzoku + ni* (Del. Gram., § 79 β) and *ishatāru*. *Sh* between two vowels, or with an *m* following, was apparently pronounced as *s* (cf. also Pl. 1 and 2). The root of *usazaku* is *ȝw* or *pw*, II R. 30, 42, *e, f* (Jensen, *Kosmologie*, p. 339), not *ȝw* (Scheil, *l. c.*, p. 103). It means "to be in motion, to move" (intr.). Cf. *uziktu*, II R. 23, 65, *e, f*, synon. of *dalnu*, "door" = "that which moves (on a hinge);"*izzuk malmulla* (Creation Tablet IV, 101), "the spear quivered." III<sub>1</sub> = "to move (trans.), to remove." This meaning is supported by parallel passages, as V R. 33, col. VIII, 42: *mannu sha itibalu* (Jensen, in Schrader's *K. B.*, III, Part I, p. 152, note 3) *shumishiš kinu shumi'a ishatāru*, "Whoever carries off (the tablet) and writes his name as my name." **L. 16.** The sign *gish*—dialect. for MU—signifies apparently *zikru* (Sargon Cyl., l. 50). Cf. Jensen, *Z. A.* I, p. 184. **L. 23.** *lisnhā* = *lissnkhā*, *ññ*. Cf. Pl. 2, 20 (Pl. 1, 21: *lissnħū*). For the *ñ* of the 3d pers. mase. plur., cf. Del. Gram., § 90, e. **L. 26.** *lil-il(sic!)-* Brünnow, *l. c.*, 4847-*gn-da* — *lilkutā*, cf. Pl. 2, 23. Pl. 1, 24 reads in its place *lil-il-gu-tu* — *lilkutā*, *ññ*. Cf. the corresponding Sumerian phrase at the close of the inscription of *Kadashman-Turgu*, Pl. 24, No. 63. **L. 28** is uncertain. The second character I regard as DI = *abku*, and the third character, *kat* (Brünnow, *List*, 2701), a phonetic compliment. According to the scribe's method of writing, we should expect but one word on this line. **L. 29.** *u isir=ā ishīr*, Pret. I<sub>1</sub> of *ññ*. Cf. III R. 61, No. 2, 14: *ulkut mati bū ishshīr*, "the business (*Handel und Wandel*, Del.) of the land may not prosper."

<sup>2</sup> Thus, correctly, Scheil, *l. c.*, p. 105. The second is considerably younger.

<sup>3</sup> Also the features of the king *Anubanini* of Lulubi, carved together with the inscription in the rock, are manifestly Semitic.

<sup>4</sup> Scheil translates "cette tablette," but adds "ette" only from the general context.

<sup>5</sup> Perhaps it is to be read directly *shu*, and the two characters must be transcribed as *shu um*. Cf. also Amiaud, in *Z. A.* II, p. 292.

<sup>6</sup> No. 73 in Amiaud et Méchineau, *Tableau comparé*, must be corrected accordingly.

reads *ti-il-ku-du = ilkuṭū*. The second inscription (*stèle de Cheikh-Khan*) is, in my estimation, misunderstood by Scheil. There is no question of "restoration,"<sup>1</sup> but of the first erection of the image.

To this, the already known material touching the oldest Semitic period, has come now to be added Pl. 1-7. The above remarks upon the texts of the kings of Guti and Lullubi open the way for a better understanding of these new texts. The following notes supply all that still needs to be added.

The excavations have brought to light six inscribed objects of Sargon I: two brick stamps of baked clay, the fragment of a third, and three door sockets. The brick stamps<sup>2</sup> are made from the same mould. The inscription (Pl. 3, No. 3) reads as follows: 1. *Shar-ga-ni-shar-ali* 2. *shar* 3. *A-ga-de<sup>hi</sup>* 4. *bani* (BA-GIM) 5. *bit* 6. *ilu Bel*, "Shargānīsharālī, king of Agade, builder<sup>3</sup> of the temple of Bēl." Judging from their appearance, these brick stamps were never practically used, but were presented by Sargon as temple-offerings to Bēl in commemoration of his work; or perhaps they were placed in the corners of the structure erected by him, as was the case with the later clay cylinders.<sup>4</sup> That others which were of the same form as these were used for stamping bricks can neither be proved nor denied.<sup>5</sup>

Of greater importance are the door sockets, which contain the longest inscriptions of Sargon thus far known. Two of these are exactly alike in their contents (Pl. 2). The inscription of the third (Pl. 1) differs somewhat. Pl. 2, as the more important, reads as follows: 1. *Ilu Shar-ga-ni-shar-ali* 2. *mir Itti(-ti)-ilu Bel* 3. *da-num* 4. *shar* 5. *A-ga-de<sup>hi</sup>* 6. *ilu* 7. *su-ú-la-ti* 8. *ilu Bel* 9. *bani* 10. *E-kur<sup>5</sup>* 11. *bit ilu Bel* 12. *in Nippur<sup>hi</sup>*, etc., "Shargānīsharālī, son of Itti-Bēl, the mighty king of Agade and of the dominion (?) . . . . of Bēl, builder of Ekur, temple of Bēl in Nippur." From this text we learn the interesting fact that Sargon's father was Itti-Bēl ("With-Bēl").<sup>6</sup> Inas-

<sup>1</sup> *ushziz* never signifies "to restore," but "to set up;" *iunnu libanu*, as Scheil transcribes, could never be (Grammar !?) the Babylonian or even Lulubitic equivalent for "alors qu' elle tombait."

<sup>2</sup> The cuneiform characters have been executed in relief, and are larger at the base than at the top. My copy gives the exact size of the characters at the base, while the photographic reproduction illustrates the size at the top.

<sup>3</sup> *Banū* means to build something or to build at something that already existed, i. e., to add to it or to restore it if it was in ruins. All that we can say of Sargon is that he was a builder of the temple, but not its first builder.

<sup>4</sup> "One of the cylinders from Babylon, now in the British Museum, was not found, as I was able to learn from the man who discovered it, in a corner, but in a niche in the side of a long wall" (Peters).

<sup>5</sup> Winckler's doubts (*Gesch.*, p. 26) are dissipated by the evidence of the phrases *bani bit Bel* and *bani Ekur bit Bel* in *Nippur* (Plates 1-3).

<sup>6</sup> Brünnow, *l. c.*, 802 (Jensen). The significance of *sūlati* (or plur. *sūlati?*) is not certain. Is סְלָתִי (Jer. 33, 4) to be compared?

<sup>7</sup> This—not *E-shar* (Delitzsch, *Gesch.*, p. 33)—was the name of the temple of Bēl in Nippur. Cf. Jensen, *Kosmologie*, pp. 186 seq., 196 seq.

<sup>8</sup> For the rest, cf. pp. 10, 13, 14.

<sup>9</sup> Perhaps shortened from *Itti-Bel-balātu*, "With Bel is life" (Strassmaier, *Nabon.*, 466, 13; *Cymbys.*, 373, 10). Cf. the similar formations *Itti-Marduk* (-*Nabu*, -*Shamash*, -*Gula*, etc.)-*balātu* in the Contract literature.

much as the latter does not bear the title of king, we may<sup>1</sup> see therein a confirmation of the legend<sup>2</sup> of Sargon, l. 2, *a-bi ul i-di ahu abi-ia i-ra-mi sha-da-a*, "my father I know not, whereas the brother of my father inhabits the mountain," viz., that Sargon, being of an inferior birth on his father's side, was a usurper.

My use of *Shargini-shar-ali* as identical with *Shar-gi-na*—known from the inscriptions of Nabûma'îd as the father of Naram-Sin—requires a word of explanation. Sayee,<sup>3</sup> Hommel<sup>4</sup> and Tiele<sup>5</sup> have never called in question the identity of the two names, reading the name of our king as *Shar-ga-ni*, and regarding *shar ali* as his first title. Similarly Pinches distinguished between the name and the title, at first<sup>6</sup> interpreting the latter with Ménant as *lugal-lag*, "the messenger king," but afterwards<sup>7</sup> with Hommel as *shar ali*, "king of the city." Ménant<sup>8</sup> and Oppert, on the contrary, believe that *Shar-ga-ni-shar-lub* (Ménant), or *Shar(Bin)-ga-ni-shar-imsi* (Oppert<sup>9</sup>), or *Shar(Iir, Bin)-ga-ni-shar-ali* (Oppert<sup>10</sup>) is to be regarded as one word, containing only the name of the king. More recently Winckler,<sup>11</sup> adopting Oppert's view, reads the name *Shar-ga-ni-shar-maházi*. He considers the identity of this name with Sargon as an open question, whilst Oppert holds it to be simply an *inadmissible plaisirterie*.<sup>12</sup> It is not clear to me what induced Oppert to regard *Shar-ga-ni* as identical with *Bin-ga-ni*.<sup>13</sup> The syllabic value of *bin* for the sign SHAR is unproven, and in itself improbable.<sup>14</sup> On the other hand, I share the view of Oppert-Ménant in

<sup>1</sup> This conclusion is very probable, but not absolutely certain, as the title of king is very frequently omitted when the names of the fathers of Cassite kings are referred to, although they are known to have been "kings."

<sup>2</sup> Although evidently containing history interwoven with legend, it is nevertheless historically important, as giving expression to the Babylonian conception of the history of the ancient Sargon. Its value increases in proportion as we find in it statements which are proven from other sources to be correct. Incidentally, it may be remarked that on account of the mention of the father's brother in the "Legend," and because of Sargon's own statement concerning Itti-Bêl, the clause *abi ul idî* can only be regarded as meaning that Sargon did not know his father personally, since the latter was dead (Tiele, *l. c.*, p. 114), or for various reasons was compelled to keep himself in concealment.

<sup>3</sup> Cf. *e. g.*, *R. Pl.* I, p. 5.

<sup>4</sup> *l. c.*, p. 302 seq.

<sup>5</sup> *l. c.*, p. 488, note 1.

<sup>6</sup> *P. S. B. A.* VI, pp. 11-13, 68 seq. Cf. V, pp. 8, 9, 12; VII, pp. 65-71. *Trans. S. B. A.* VIII, pp. 347-351.

<sup>7</sup> *P. S. B. A.*, VIII, pp. 243 seq.

<sup>8</sup> *Recherches sur la Glyptique orientale*, p. 74. *P. S. B. A.*, January 5, 1884.

<sup>9</sup> *Collection de Clercq*, No. 46, p. 50.

<sup>10</sup> *Z. A.* III, p. 124.

<sup>11</sup> *Gesch.*, pp. 39, 327, and Schrader's *K. B.* III, Part 1, p. 101 \*\*. Cf. *Unters.*, p. 44 seq.

<sup>12</sup> *Z. A.* III, p. 124. *Ibid.*: "quoique roi d'Agade, il n'est pas plus Sargon, que les empereurs Louis et Lothaire ne sont un même personnage." Winckler's article in *Revue d'Assyriologie* II (quoted in *Unters.*, p. 79, note 4), was unfortunately not accessible to me.

<sup>13</sup> In the name *Bi-in-ga ni-shar ali* on a seal cylinder, published by Ménant, *Glyptique* I, Pl. 1, No. 1. Cf. Winckler, *Altbabylonische Keilschrifttexte* (quoted as *A. K.*), No. 66.

<sup>14</sup> Even if it was proved that *SHAR* has the value of *bin* in a few cases, it would be utterly impossible to give the character this exceptional value in a Semitic word list (V R. 41, 1, 29, *a, b*). Cf. p. 18, note 4.

regard to the close connection of these three words as constituting the name of the king, and read accordingly *Shargâni-shar-ili* as one word. For, as Oppert properly states, it is impossible to read the name simply *Shar-ga-ni*, inasmuch as, according to the parallel passages of the oldest Semitic cuneiform texts, in this case we should expect the two parts (*Shargâni* and *shir-ili*) to be separated by a line. Only individual words, or two expressions very intimately connected,<sup>1</sup> as "son of Itti-Bêl," "temple of Bêl," "in Nippur," are written together without this separating line.<sup>2</sup> Titles are not considered to stand in such close connection with their antecedent proper names.

But, contrary to the view of the two French scholars, I maintain the identity of Sargon and *Shargâni-shar-ili* for the following reasons:

1. By the side of the long names of kings and private individuals we find—at least in the last two thousand five hundred years of Babylonian history—abbreviated forms in use. The lists of kings and the contract tablets, not to mention other passages, furnish ample proof. Cf. e. g. *Ki-an* (List b) with *Ki-an-ni-bi* (List a, Rev.); *Kir-gal* (List b) with *Kir-gal-dara-bar*; *Li-dara* (List b) with *Li-dara-kalam-ma*; *Bibe* (List b) with *Bi-be-ia-shû*<sup>4</sup> (Pl. 26, No. 70); *Kab-ti-ia abil-shu sha Tab-ni-e-a*,<sup>5</sup> with *Kabti-ilâni-Marduk abil-shu sha Nabû-tab-ni-u-sur*,<sup>6</sup> among hundreds of similar examples.<sup>7</sup> It is therefore highly probable that at some future time we shall find the abbreviated form Shargâni even on Sargon's own monuments.

2. It was especially to be expected in the case of a king famous above all others, and who so early became the hero of popular story, that the longer name should so<sup>8</sup> be abbreviated in the mouth of the people, and, finally, when it had ceased to be intelligible, explained after the method of 'folk etymology,'<sup>9</sup> as *Sharru-ki-nu*, "the true king." Moreover, Pinches<sup>10</sup> has pointed out, by comparison of Sumer. *kurgina* = Assyr. *kurkani*, *gishkin* = *kishkanî*, that the sign G1 (*ge*) was originally pronounced as *ga*, and that the Hebr. פָּרָעֹה represents this older pronunciation.<sup>11</sup>

<sup>1</sup> In this respect the writer of the *stèle de Zohab* is freer. Cf., however, *sha duppa*, which is always written on one line even in the Sargon inscriptions from Nippur and in that of the king of Gutî.

<sup>2</sup> Cf. Pl. 1, 1, 3, 11, 24; Pl. 2, 1, 1, 2, 11, 12, 23; Pl. 3, No. 3, 1, 1; No. 4, 1, 1, 3.

<sup>3</sup> Winckler, *Unters.*, p. 146, col. I, 4. For List a, cf. *ibid.*, p. 145.

<sup>4</sup> Hilprecht, "Die Ergänzung der Namen zweier Kassitenkönige," in *Z. A.* VII, in print.

<sup>5</sup> Strassmaier, *Nabon.* 133, 4.

<sup>6</sup> Strassmaier, *Nabon.* 132, 4. Cf. Peiser, *Aus dem Babylonischen Rechtsleben* I, p. 11.

<sup>7</sup> The same principle of abbreviating names in everyday use occurs among nearly all ancient nations. Cf. e. g., Erman, *Ägypten und Ägyptisches Leben im Altertum*, p. 233; also the Hebrew dictionaries; Fick, *Die griechischen Personennamen*; O. Crusius, *Neue Jahrbücher*, 1891, pp. 385–394. "Die Anwendung von Vollnamen und Kurznamen bei derselben Person." For the last two references I am indebted to my friend and colleague, Prof. W. A. Lamberton.

<sup>8</sup> *Shargâni*, "the powerful." See p. 48, note 4.

<sup>9</sup> Hommel, *Gesch.*, p. 301.

<sup>10</sup> P. S. B. I., VII, p. 67 seq.

<sup>11</sup> Cf. Hommel, *l. c.*, p. 303.

3. It is absolutely impossible to regard Sargon, father of Narâm-Sin, as "perhaps an invention of legend."<sup>1</sup> But were he one of the best known and mightiest rulers of the olden time,<sup>2</sup> it was to be expected that some monuments of his would be found in the thorough exploration of the ruins of the temple at Nippur, where the greatest number of texts of his time<sup>3</sup> ever found has been brought to light. Where inscriptions of his less known son Narâm-Sin, and of the hitherto altogether unknown Alusharshid, have been discovered, it was *a priori* probable that inscriptions of *Shargina* = *Shargîna* = *Shargâni(a)* would also come to light. Therefore the very absence of the name in the inscriptions there discovered is, in itself, a proof that the ancient king whose name commences with *Shargîni*, and who is represented by six inscriptions, is no other than Sargon, the father of Narâm-Sin. From this it follows naturally that the later *Shargîna* was merely an abbreviation of *Shargâni-shar-ili*.

According to Oppert, the name signifies "mighty is the king of the city."<sup>4</sup>

There were also found in Nippur two brick stamps of Narâm-Sin, son of Sargon I. Both contain the same legend. The moulds, however, that were used in making them differ slightly in size and shape. The inscription reads: 1. *ilu Narâm-ilu Sin* 2. *bini* 3. *bit ilu Bîl*, "Narâm-Sin, builder of the temple of Bîl." If we may base an argument on the place in which the stamps were found, as to the location of Narâm-Sin's building, we might conclude that he built a shrine immediately on the canal south from the *Ziggurratu*, whilst his father confined himself in his building to the east side of the temple platform. In any case, from the contents of the

<sup>1</sup> Winckler, *Gesch.*, p. 39.

<sup>2</sup> As is proved by the inscriptions of Nabûmâid, where he is called "king of Babylon", by the "Legend of Sargon," the Tablet of Omens IV R. 34, and the mention of his name in the List V R. 4f., 18, *a, b.* Hommel, who reads erroneously *Lugal-girinna* (*i.e.*, pp. 301, 307, note 4) in the last quoted passage, distinguishes Sargon of the list as Sargon II, c. 2000 B.C., from the ancient Sargon I. His arguments are not convincing (cf. also Winckler, *Unters.*, p. 45, note 2). It is especially "the historical background of the work"—the mention of Elam, Guti, etc., at such an early period, which is the most valuable evidence for the high antiquity and reliability of the statements contained in the astrological work. Cf. my remarks in connection with the inscriptions of the king of Guti and Alusharshid.

<sup>3</sup> Six inscriptions of *Shargâni-shar-ili*, two of *Narâm-Sin*, and sixty-one inscribed vases (or fragments) of Alusharshid.

<sup>4</sup> Z. A. III, p. 124. Cf. V R. 41, 29 *a, b.*: *shar ga-su=danu*. *Shargâni* is a noun formation in *ilu* (Delitzsch, *Graum.*, § 65, No. 35) from a root *sharigû*, which seems to mean "to be powerful, mighty." Cf. the Hebr. proper name מְלֹא. Likewise the names *Bingâni-shar-ili* and *Alusharshid* contain the formative element *ilu*. There are reasons for identifying this *ilu* (*Alu*) with *Alu Bi*, used as an ideogram for "Babylon" by Nebuchadrezzar II (misunderstood by Delitzsch, *Wörterbuch*, p. 6). Cf. Hilprecht, *The Sunday School Times*, 1892, No. 20, p. 306 seq. Nebuchadrezzar uses even *mâhâzu* alone (*Urbs*) for "Babylon." Cf. *e.g.* V R. 31 (Z. A. II, p. 112-44), col. I, 13: *zîwîn mânâzi*, "to adorn the City" (*i.e.* Babylon, not "*die Stadt*," Winckler in Schrader's *K. B.* III, Part 2, p. 39). For the use of *Alu* without *Bi*, cf. below *Kish* (*Kishshatru*).

inscriptions of Sargon and Narâm-Sin it follows that the dominions of both included Nippur.<sup>1</sup>

The list of ninety-two garments, Pl. 6, was found near the inscriptions of Narâm-Sin. As it is written in Semitic (cf. l. 6, *rab itum*), and as, paleographically, there is no objection to such a conclusion, it belongs probably to Narâm-Sin, or, in any case, to one of the earliest Semitic kings of Babylonia.

In this connection, I call attention to the interesting and important fact that the fragment of another vase (or probably of several) was discovered in the same deep-lying stratum as the inscriptions of Sargon and Alusharshid, and close by them. This fragment<sup>2</sup> contains the statement that “*En-te(men)-na, patesi*<sup>3</sup> of Shirpurla,” presented the vase to Bâl of Nippur. When to this we add that a vase of Narâm-Sin,<sup>4</sup> and another of Alusharshid, as I have been informed, was found in Tello, we may safely conclude: 1. That the dominion of Sargon,<sup>5</sup> Narâm-Sin and of their immediate successors (or predecessors<sup>6</sup>) extended also over the whole of South Babylonia<sup>6</sup> (at any rate, as far as Shirpurla<sup>7</sup>). 2. That the chronology of the oldest Semitic rulers of Babylonia is approximately the same<sup>8</sup> as that of the earliest patesis of Shirpurla. 3. That the “kings of Shirpurla” are earlier than Sargon (or Alusharshid<sup>9</sup>). It was apparently Sargon I or Alusharshid who put an end to the independence of the kingdom of Shirpurla. This is not the place for a detailed statement of all my reasons. They will be found in full elsewhere.

To the early Semitic rulers of Babylonia already known must now be added, in consequence of the discoveries at Nippur, King URU-MU-USI, as his name is written. Not less than sixty-one fragments of different vases of his have been excavated from the temple.

As to the material of the vases cf. Table of Contents. The fact that they were found close to the monuments of Sargon, that like them they are written in Semitic, that the phraseology of Pl. 4, l. 11, 12 is very similar to lines 6, 7 of the vase inscrip-

<sup>1</sup> Cf. above, p. 15, note 5, and p. 25, note 3.

<sup>2</sup> It will be published in Vol. I, Part 2.

<sup>3</sup> I hold that the change of the title of *lugal* into *patesi* in the case of the princes of Shirpurla is an indication of their political dependence (Hommel, *l. c.*, p. 296). Jensen's view (Schrader's *K. B.* III, Part 1, pp. 6-8) is somewhat different.

<sup>4</sup> According to Oppert. Cf. Hommel, *Gesch.*, pp. 299, note 1, 309.

<sup>5</sup> See my remarks in connection with the texts of Alusharshid.

<sup>6</sup> Cf. Hommel, *l. c.*, pp. 296, 311.

<sup>7</sup> Winckler's suggestion that Shirpurla is not identical with the modern Tello or part of these ruins (*Gesch.*, pp. 24, 31, note 1, 44, 326), but that it lay in North Babylonia, is quite improbable, to me even impossible.

<sup>8</sup> In this I slightly differ from Hommel (*l. c.*, p. 296), who places Sargon and Narâm-Sin a little later than the oldest patesis of Shirpurla.

tion of Narâm-Sin, that paleographically they show the characteristic features of the inscriptions of Sargon and his son, all this points to the first half of the fourth millennium as the approximate date when they were written. As the language of the inscriptions is Semitic, I regard the name of the king also as Semitic and read tentatively *Alu-usharshid*,<sup>1</sup> i. e., "He (some deity) founded the city."<sup>2</sup>

The discovered inscriptions of this king may be classed in four groups, consisting of thirteen, eleven, six and three lines respectively. Only three of the three line legends<sup>3</sup> have been preserved intact. Though not a single complete text of the six-line inscriptions has been excavated, yet the faint traces to be seen in the third-line of Pl. IV, No. 13, and the space left for the restoration of the text, justify my reading of Pl. 5, No. 6, l. 1-3. The fragment reproduced on Pl. 5, No. 10, is the only remnant of an eleven-line inscription found at Nippur. It is in all respects similar to the thirteen-line inscriptions, with this difference only that l. 11, 12 of the latter, *in namrak Elamti*<sup>4</sup>, were omitted. The inscription of thirteen lines has been reconstructed from eleven fragments, three of which (Pl. III, Fragm. 8891, 8892, a, b) belonged to a large dolomite vase and formed the basis of my text. Eighteen fragments of all the excavated vases may confidently<sup>5</sup> be referred to this group. The long inscription, of which some of the shorter ones are possibly abbreviations,<sup>6</sup> reads:

1. *A-na* 2. *"Bel* 3. *Alu-usharshid* 4. *shar* 5. *Kishshatu* 6. *i-mu* 7. *Elamtu*<sup>hi</sup>  
8. *u* 9. *Ba-ra'-se*<sup>hi</sup> 10. *inira* 11. *in nam-ra-ak*<sup>6</sup> 12. *Elamti*<sup>hi</sup> 13. *iddin* (A-MU-

<sup>1</sup> Cf. Brünnow, *L. c.*, 5032, 5068.

<sup>2</sup> Cf. Hilprecht, *Z. A.* VII, p. 315, note 1, and Pinches, *The Academy*, September 5, 1891, p. 199. Even if the name be transliterated *Uruush*, it may be Semitic. In this case the *Orchamus* of Ovid (*Metam.*, 4, 212) offers itself for comparison.

<sup>3</sup> In spite of their identical contents I reproduced two of them (Pl. 5, Nos. 7 and 8), because of the slight difference in the form of the characters *USH* and *sharru*, and because we do not possess a superabundant supply of texts dating from that ancient period to which they belong. The sign published on Pl. 5, No. 9, and resembling the Old Babylonian character for *ibn*, "god," is found on the bottom of a third vase of the three line group, and is, no doubt, merely a "trade-mark."

<sup>4</sup> I include here only those fragments of which portions of l. 5-13 have been preserved. Some of the other fragments, however, probably belong to the same group.

<sup>5</sup> Necessary because of limited space.

<sup>6</sup> This word has been variously translated. Tiele (*Gesch.*, p. 115) and others before and since changed *namrak* into *Apirk*, a city mentioned on the tablet of omens, col. II, 12-14. Hommel (*Gesch.*, pp. 279, 309) translates it "polished work," whilst Winckler (*Gesch.*, p. 38) is content to render it simply "work." But all this is mere guess work. To my knowledge, the word has been found thus far only in three passages, in the above text of Alusharshid, on the vase of Naram-Sin and in Gudea B, col. 6, 66. In the last passage we read l. 64-69: *gis̩ KU - An-sha-an Ni-ma ki* *mu-sig nam-ra ago-bi dingi Ning-gir-su-ru E-ni-nu-a mu-na-ni-tur*, "With (his) weapon he smote the city of Anshan in Elam, brought its spoil into Eninnu to Ningirsu." Cf. Jensen (*K. B.* III, Part 1, pp. 38, 39) on this passage. The latter's hesitation about the reading *Ni-ma*<sup>hi</sup>, "Elam" (exactly so written above), and the meaning of *namrak* is unnecessary. As early as eight years ago, Amiaud, with his wonted insight, conceived the correct meaning of the word (*Z. K.* I, p. 249). Whether it is Sumerian or Semitic remains to be determined. As we do not possess long

SHUB),<sup>1</sup> "Alusharshid, king of Kishshatn, presented (it) to Bēl from the spoil of Elam, when he had subjugated Elam and Bara'se."

The inscription is of historical importance. We learn from it, that King Alusharshid subdued Elam and the country of Bara'se, doubtless in close proximity to it,<sup>2</sup> and that in the booty he carried off to Babylonia a number of costly marble vases. Part of them he dedicated to Bēl of Nippur, and part, perhaps, to Shamash of Sippara,<sup>3</sup> after first having engraved upon most<sup>4</sup> of them in beautiful clear-cut characters his name and the occasion of the gift. The inscription suffices to show that Alusharshid was a mighty ruler, who in courage and adventurous spirit was not second to Narām-Sin. But it also offers most welcome material for determining the extent of the dominion of the oldest Semitic rulers. It furnishes additional support to Tiele's view (*Gesch.*, p. 114), and at the same time proves that Winckler's conception of the beginning of the North Babylonian history and of the extent of Sargon's empire (*Gesch.*, p. 38) is incorrect. Winckler proceeds upon the erroneous supposition that the deeds of Sargon, as reported in the tablet of omens and in the "legend," are purely legendary. Hommel also (*Gesch.*, p. 306 *seq.*) is hampered by similar prejudices. That Narām-Sin was in the possession of South Babylonia is demonstrated by his building in Nippur (*bīni bit Bēl*), and by his vase found in Tello, and is furthermore established beyond all doubt by his successful operations in Magan,<sup>5</sup> which, according to Winckler, was situated on the eastern boundary of Arabia. A vase of the Semitic king of Guti,<sup>6</sup> belonging to this same ancient period, which was probably carried by a victorious Babylonian king as trophy to Sippara, points to the extension of the power of the oldest North Babylonian rulers. Descriptions of campaigns in Sumerian, it cannot be surprising that the word does not occur otherwise in Sumerian inscriptions, which deal mostly with religious affairs and accounts of buildings. In favor of a Semitic etymology, to which I incline, it may be said: (1) That the word "looks very much like an original *m*-formation of a root כְּרַע"<sup>7</sup> (Jensen) and (2) that it is twice found in the Semitic inscriptions of the oldest North Babylonian rulers.

<sup>1</sup> It is not to be read *a-mu-nu* and to be derived from *amāru* with the meaning of "erschen" (Hommel, *Gesch.*, p. 302), *i.e.*, "to dedicate" (Pinches, *Trans. S. B.* A. VIII, p. 350). Cf. Amiaud, *Z. A.* II, p. 296, and Jensen in Schrader's *K. B.* III, Part 1, p. 26, note <sup>20</sup>. For *shub* = *mitlānu* = *nadū* (נָדָע), cf. נָדָה, "gift," Ezek. xvi. 33), cf. Tallquist, *Babylonische Schenkungsbriefe*, p. 9.

<sup>2</sup> Nothing more definite can be said at present. It is, perhaps, to be read *Parat'se*. Cf. the name of the mountain *Ba-ti-ir* (*stèle de Zohab* I, col. 1, 7), which Scheil (*l. c.*, p. 104) correctly identified with the mountain *Pad(d)ir* (*Shamshi-Rammim* II, col. II, 7).

<sup>3</sup> According to Pinches Jensen, inscriptions of Alusharshid have also been found in Sippara. Cf. *The Academy*, September 5, 1891, p. 199, P. S.

<sup>4</sup> A number of vases of the same high workmanship and found among them were without inscriptions. Cf. below, p. 30.

<sup>5</sup> L. R. 3, No. VII, l. 7, *namrak Magan*, "plunder of Magan."

<sup>6</sup> Cf. p. 12 *seq.*

further northward. The inscriptions of Alusharshid testify to his supremacy over the South,<sup>1</sup> and to his victories in the East and North-East of Babylonia. In view of all this, I regard it as impossible to question the historical character of the statements of the tablet of omens relative to Narâm-Sin. Since we know that about that time a Semitic population dwelt in the northern and northeastern countries of Guti and Lulubi,<sup>2</sup> whose kings wrote inscriptions on rocks and vases in a dialect entirely identical with the Babylonian, it can no longer seem strange that Narâm-Sin took the Semitic king *Rish-Rammân*, of Apirak, prisoner. It is evident, however, that Apirak, which by its termination forcibly recalls names like A(E)shnunak,<sup>3</sup> is to be sought in the North-East<sup>4</sup> of Babylonia rather than in the South.<sup>5</sup> If the credibility of the tablet of omens is therefore established as far as Narâm-Sin is concerned, we are no longer at liberty to call in question what it relates concerning Sargon I, unless more solid objections than have heretofore been raised, be brought against it. With Tiele, therefore, I regard as facts what Winckler describes as fiction, viz., that Sargon I subjugated nearly the whole world known to him, or in other words, "the four quarters of the earth."<sup>6</sup>

But how is it that whilst Sargon always bears the title *sharru danna shar Agade* or *danna shar Agade* or only *shar Agade*,<sup>7</sup> both in the legend and in his own inscrip-

<sup>1</sup> Including Lagash. Cf. p. 19.

<sup>2</sup> This fact argues in favor of a migration of the Semites into Babylonia from the North. Cf. the "legend of Sargon," according to which his uncle dwelt in the mountains, and he himself was carried down the river in an ark made of reed. Cf. also Winckler, *Gesch.*, p. 141.

<sup>3</sup> Pognon found there Semitic inscriptions written by *patesis* of Ashnunak. Nothing can be said with certainty as to the exact date of these texts, but they seem to belong to the second millennium B. C. Cf. Pognon, *Quelques rois du pays d'Achounouak*, read at the Académie des inscriptions et belles lettres, March 18, 1892. On this country see further Delitzsch, *Paradies*, p. 230 seq.; Kossier, p. 60; and also Jensen in Schrader's *K. B.*, Part I, p. 137, note<sup>a</sup>.

<sup>4</sup> Hommel is on the right track (*Gesch.*, p. 310, note 1). His reading *A-mu-rak*, however, has neither support nor probability.

<sup>5</sup> Delitzsch, *Paradies*, p. 231, "zönnlich südlich zu suchen."

<sup>6</sup> I regard also Sargon's campaign in the West, to the Mediterranean Sea and to Cyprus, as historic facts. The cylinder of Narâm-Sin's servant found at Cyprus, and now in the Metropolitan Museum of New York (cf. Sayee, *Trans. S. B. A.*, V, p. 441 seq.), has, however, no direct bearing upon the whole question. Through the kindness of Prof. Isaac Hall, Curator of the Museum, I obtained an accurate impression of the cylinder, to which, for paleographic reasons (observe, e. g., the form of the character *ra*), I cannot assign an earlier date than c. 2000-1500 B. C. The pictures on it also point to a more recent date. But the cylinder is undoubtedly no modern forgery (Hommel, *l. c.*, p. 309).

<sup>7</sup> Nabûna'id calls him, for apparent reasons, *shar Bâbili*. It is in itself not impossible that there were kings of Babylon at some time in that ancient period. For the place where the vase of Narâm-Sin was found by the French expedition, the tablet of omens (I, 7-11, cf. my restoration of this passage below, p. 26) and the occasional mentioning of Babylon (under another name) in the Sumerian inscriptions of the kings and *patesis* of Shirparla clearly show that Babylon not only existed at this early time and belonged to Sargon's kingdom, but that it even had already obtained considerable prominence (cf. below, p. 26). Cf. however, Winckler, *Unters.*, p. 76 seq., and Lehmann, *Shamashshumukin*, p. 96, note 4.

tions, his immediate successor, Narâm-Sin, styles himself *shar kibrat arba'i*, and Âlusharshid and MA-AN-ISI-TU-SU<sup>1</sup> even *shar Kishshatu?* This question is closely connected with the other, What do the last two titles mean? It is impossible for me to enter here into as full a discussion of this question as its importance demands. I therefore content myself for the present with giving the results of my investigations. As I am now considering the meaning of these titles in the earliest times only, I naturally exclude their use with the later Babylonian and with the Assyrian kings.<sup>2</sup>

I. As to the Old Babylonian title, *shar Kishshatu*, we have been accustomed to follow Winckler,<sup>3</sup> and to regard it as simply the equivalent of the later *shar kishshati*, "king of the world."<sup>4</sup> This identification, however, is not proved. On the other hand, it is worthy of note, (1) that supposing Âlusharshid lived after Narâm-Sin, and even supposing further that he founded a new dynasty, it would still be matter for astonishment that he should exchange a title, that was not only satisfactory to Narâm-Sin, known as a great conqueror, but was in itself sufficiently significant, for the synonymous *shar kishshati*, "king of the world;" (2) that no later Babylonian king, before Merodachbaladan I, not even the powerful Hammurabi, bears this title, though many of them apply to themselves the title *shar kibrat arba'i*; (3) that Winckler's theory, which sees in Harran the original seat of the *sharrût kishshati*, is improbable for the later Babylono-Assyrian time, and altogether out of question for

<sup>1</sup> Winckler, *A. K.*, No. 67. Paleographic reasons, the Semitic language of the inscription and the title *shar Kishshatu*, establish for this king a date not only earlier than 2000 B. C. (Winckler, *Gesch.*, p. 155), but even earlier than 3000 B. C. He is to be classed with Âlusharshid. The white marble duck (Norris, *On the Assyrian and Babylonian Weights*, Pl. 2, No. 2), bearing the name of *Mabû-shum-libar shar Kishshatu*, remains without consideration here, as I do not feel at liberty to base any paleographic conclusions on the cuneiform text as it is published there.

<sup>2</sup> I hope to treat the whole question in another place. That we may understand correctly the meaning of this title in Assyrian, the following points must be examined more carefully: (1) Is the title simply to be regarded as borrowed from Babylonia (cf. *patesi*, temple names, etc.) and extended to cover Assyrian conditions, so that only the name is Babylonian, while its semasiological development is essentially Assyrian? (2) Or, in using the title, did the Assyrians claim the same right over the same district as the Babylonians, i. e., suppose that in Babylonia a claim was thereby expressed to Harran (Winckler), did the Assyrians by their use of the phrase make exactly the same claim upon this city? (3) Or is there no connection between the Assyrian and the Babylonian title? These questions have hitherto not been answered sufficiently.

<sup>3</sup> *Mitteilungen des Akademisch-Orientalischen Vereins zu Berlin* I, p. 14.

<sup>4</sup> Cf. Jensen in Schrader's *K. B.* III, Part 1, p. 196, note 4.

<sup>5</sup> If we may draw any conclusion from the later customs of Babylonian and Assyrian kings, we rather expect that in the above given case, Âlusharshid, whose empire was scarcely smaller than that of Narâm-Sin, according to our present knowledge, would have been particularly anxious to adhere to a title which was connected by the Babylonian people with the name of a very powerful ruler, and regarded by the later kings as especially important. And *vice versa*, if Âlusharshid lived before Sargon and had founded a *sharrût kishshati*, "kingdom of the world," it would be strange that Narâm-Sin should have used *shar kibrat arba'i* instead, if the other title meant exactly the same.

the earliest period.<sup>1</sup> I therefore would propose another explanation of the title, viz., to regard *shar Kishshatu* (or *shar Kish*) as identical with *shar Kish*, "king of Kish."<sup>2</sup> In other words, I infer from this title that there was a kingdom of the city of Kish similar to those of Shirpurla, Agade, etc., at the earliest time of the Babylonian history. Two of its rulers are so far known; both wrote Semitic, and one of them at least possessed South Babylonia and defeated Elam. Whether these kings lived after the dynasty of Sargon, or whether they preceded it and were dethroned by Sargon, will be considered below. At all events, it will be well to separate the kings of Kish<sup>3</sup> from those of Agade. There is much in favor of the view that even in the Assyrian mind<sup>4</sup> the title *shar kishshati* was originally connected with the possession of Kish, where Tiglath-Pileser III offered sacrifices to the gods (II R. 67, 11).

II. But what does *shar kibrat arba'i* mean in the oldest Babylonian history? After Sargon had subjugated the Elamites,<sup>5</sup> thus fixing the natural eastern boundary of his projected great empire, he marched to the West, "subdued 'the land of the West,' conquered the four quarters of the world." The last part of the previous sentence, literally quoted from the tablet of omens, can in itself be interpreted as meaning (*a*) that "the four quarters of the world" lay still beyond "the land of the West," and therefore were geographically distinct from it, or (*b*) that the conquest

<sup>1</sup>Cf. also A. Mez, *Geschichte der Stadt Harran in Mesopotamien*, p. 27.

<sup>2</sup>As I remarked above, I cannot state all the reasons for my theory here. At present it may suffice to give the following: (1) Cf. my restoration of IV R. 34, 7-11 below. (2) Cf. Delitzsch, *Paradies*, p. 218 seq., where it is stated that the Semitic Babylonians and Assyrians wrote this city also *Ki-shu* (and *Ki-cish*, Brit. Mus., S2-8-16, 1, col. I, 44, published by S. A. Smith, *Miscellaneous Assyrian Texts*, Pl. 26; cf. also the present volume, Pl. 8, No. 14, l. 7), and *Kishshatu*, "according to a small unpublished vocabulary" (cf. *Paradies*, p. 230). (3) Cf. also the name of the ancient king, *Abil-Kishki*, known from the fragment of a Babylonian chronicle (*Trans. S. B. A.* III, 372), and to whom Delitzsch (*Gesch.*, p. 72) correctly assigns the fourth millennium.

I afterwards found that Jensen (*Schrader's K. B.* III, Part 1, p. 202, note), independently of me, translated "king of Kish" in the inscription of Manishtusu (Winckler, *A. K.*, No. 67). His reasons for so doing and his conclusions are both unknown to me.

<sup>4</sup>The facts that Ramman-nirari, who defeated the Babylonian king, Nazi-Maruttash, near Kâr-Ishtar, is the first Assyrian ruler who bears the title *shar kishshati* (in the inscription of his son, Shalmaneser I, I R. 6, No. IV, l. 2); and further, that Tukulti-Ninib I, his grandson, who also claims the title, must have been in the possession of Kish, as he had captured even Babylon (*R. P.* 2, Vol. V, p. 111, col. IV, 2 seq.); and last, that neither Ashurdan I, nor Mutakkil-Nusku, nor even Ashur-rêsh-ishi has this title (III R. 3, No. 6, l. 1, 1 and 8), deserve especial attention in connection with my hypothesis. Afterwards the ancient meaning of the title was lost, and *shar Kishshati*, "king of Kish," became *shar kishshati*, "king of the world" (which may, however, have been the very first meaning of the title before it was connected with Kish; cf. the development of the meaning *shar kibrat arba'i*).

<sup>5</sup>IV R. 34, col I, 1-3. I regard the arrangement of the individual deeds, related in the tablet of omens, as chronological. Among other reasons the account of Sargon's three expeditions against the West favors this view. It was also natural that the king, before marching to the West, should protect himself in the rear by subjugating the Elamites in the East, so that during his long absence no danger might threaten Babylonia from that quarter.

of "the four quarters of the world" is identical with his conquest of "the land of the West," or (c) that the conquest of "the four quarters of the world" followed as a result upon his subduing the West. In opposition to the first view is the fact that a kingdom of "the four quarters of the world" in the far West is nowhere else mentioned, that the phrase stands without the usual determinative *mītu*, *ālu*, etc., and that this title was claimed by Babylonian kings even when they made no conquests in the West.<sup>1</sup> The identification of the "four quarters of the world" with "the land of the West" needs no refutation, as it has never been advanced, and in fact has no support. We can, therefore, only regard the conquest of "the four quarters of the world" as the result of Sargon's victories in the West, so that by the use of the title the claim is made to a quasi-worldwide dominion,<sup>2</sup> as has been correctly stated by Lehmann (*l. c.*, p. 94). And indeed, Sargon, after having conquered the West, was fully justified in the Babylonian sense of the word "world," in thus designating his large dominion. For, in order to subjugate the West, he was obliged, because of the Arabian desert, to march victoriously first to the North, then to the West and finally southward. The enemies in the East having been previously subdued, and South Babylonia being also brought under his sceptre,<sup>3</sup> he could indeed call a kingdom his own which was enclosed on all sides by natural boundaries.<sup>4</sup>

The city which had obtained the hegemony through Sargon's deeds was Agade.<sup>5</sup> For he calls it "my city" ("Legend," l. 26). It is the city in which he was shut up during the insurrection against him (IV R.<sup>2</sup>, 34, col. I, 37). And furthermore, in all his inscriptions as yet found, he calls himself "king of Agade." But, if I understand the tablet of omens correctly, Agade does not appear to have been the capital of the empire of the four quarters of the world, as one would naturally have supposed. After Sargon had subjugated "the whole world," he regarded as his next work the building of a capital worthy of this grand empire. The account of this important work is evidently related in IV R.<sup>2</sup>, 34, l. 7-10, a passage<sup>6</sup> unfortunately much mutilated and heretofore entirely misunderstood. After a careful comparison

<sup>1</sup> Against Tiele, *Gesch.*, p. 78.

<sup>2</sup> Tiele (*l. c.*, pp. 73, 78) concedes the possibility, indeed even the probability of this explanation, but adds, that the title may also have had an entirely different meaning (p. 73). But what else could it have meant with Sargon?

<sup>3</sup> This is evident from his building in Nippur, and from the fact that even his son, who was less prominent than his father, extended his influence to Shirpurla. Cf. also the express statements of the "Legend."

<sup>4</sup> The Elamite mountains on the east, the mountains of Armenia on the north, the Mediterranean Sea (and Cyprus) on the west and the Persian Gulf on the south.

<sup>5</sup> In spite of all that has been said in support of *Agane*, I regard this reading as improbable (cf. my remarks on *Gande*, p. 28). Lehmann's statements (*l. c.*, p. 73) prove nothing against *Agade*. More as to this in another place.

<sup>6</sup> For recent translations cf. Hommel, *Gesch.*, p. 305, and Winckler in Schrader's *K. B.* III, Part 1, p. 102 *seq.*

of the text as given in the first and second editions of IV R.,<sup>1</sup> I translitecate and restore the passage as follows: *Shar-ge-na sha ina SHIR an-ni-i Kish-shu [ki<sup>2</sup>] Bibilu<sup>3</sup> i-[shú-] shum-ma epr<sup>4</sup> sha<sup>5</sup> shal-la bību TU-NA<sup>6</sup> is-su hu-ma . . . . [ina lime<sup>7</sup>]-tu A-ga-de<sup>8</sup> ālu i-bu-shu-ma [UB-DA]<sup>9</sup>-<sup>10</sup> shum-shú im-bu-u . . . . [ina lib-] bi u-she-shi-bu*, "Sargon, who under this omen brought sorrow upon Kish and Babylon, tore away the earth of . . . . and built a city in the vicinity of (or "after the pattern of"?) Agade, called its name 'place (city) of the world,' and caused the inhabitants of Kish and Babylon (?) to dwell there."

I infer from this (*a*) that Kish and Babylon existed as prominent cities already in the time of Sargon I, as this great ruler deemed it necessary to render them harmless; (*b*) that the dynasty of Kish was overthrown by Sargon I,<sup>6</sup> and that therefore Alusharshid and Manishtusu are to be placed before Sargon I;<sup>7</sup> (*c*) that the reason why the vases of Alusharshid, all badly broken, were found lying close by the comparatively well-preserved monuments of Sargon, but not by those of Narām-Sin, is that Alusharshid apparently ruled before Sargon, not after Narām-Sin.

The question arises, Which city corresponds in later times to that built by Sargon "in the vicinity (?) of Agade," and with which the title "king of the four quarters of the world"<sup>8</sup> was associated? There are reasons for identifying it with Kutha, as Winckler<sup>9</sup> does. But stronger arguments seem to point to Ursagkalama<sup>10</sup> with its famous temple, "the mountain of the world," (always mentioned in close connection with Kish, the probable seat of the *sharrūt kishshati*), as being identical with "the city of the world"<sup>11</sup> founded by Sargon I.

<sup>1</sup> This important text seems to have suffered still more since its first publication by George Smith in IV R.<sup>1</sup>, as a comparison with Pinches' new edition clearly shows. Had all the differences between the first and second editions of the text, brought about by a decomposition of the tablet, been carefully noted, it would have been of great value, as the first edition is not always accessible to students.

<sup>2</sup> Cf. V R. 12, No. 6, 50; II R. 52, 67 *c*: *Ki-shu* (cf. above, p. 24, note 2). Perhaps *ki* is wanting, and *u*, "and," is to be substituted.

<sup>3</sup> This is the most probable reading, according to the traces in IV R.<sup>4</sup>. Cf. K. 3657, col. I, 9 (*i shú-ush*), and IV R.<sup>2</sup> I, #42, *a*, "the sickness which brings woe upon the country" (*i-ash-sha shú*).

<sup>4</sup> These five characters are not quite clear to me, though it is evident that Sargon purposely destroyed something.

<sup>5</sup> The two wedges beginning the character UB are clearly to be seen in IV R.<sup>1</sup>, and the last two wedges of DA still remain in IV R.<sup>4</sup>. More than two characters cannot have stood there. For the meaning of *UB-DA*, without *arba'i*, cf. Jensen, *Kosmologie*, p. 167.

<sup>6</sup> For various other reasons the city kingdom of Kish cannot be placed after Sargon I.

<sup>7</sup> Paleographical reasons also favor this chronological arrangement of the two dynasties. I reached my conclusion after the plates in question were printed. Pl. 4-5 and III-V are to be placed before those of Sargon I and Narām-Sin.

<sup>8</sup> It is quite possible that monuments of Sargon may yet be found, on which he calls himself "king of the four quarters of the earth."

<sup>9</sup> *c. g.*, *Gesch.*, pp. 31, 33.

<sup>10</sup> For this reading cf. Jensen in Schrader's *K. B.* III, Part 1, p. 22, note 5.

<sup>11</sup> Cf. Winckler's remarks, *l. c.*, p. 33, in connection with "*Chursagkalama*."

THE DYNASTY OF ISIN.<sup>1</sup>

Three kings of this dynasty were among the builders of the temple at Nippur, *Ur-Ninib*, *Bur-Sin I*, and *Ishme-Dagán*.<sup>2</sup> Specimens of brick legends of the latter will be given in the second half of this volume. The fragment of a stone published on Pl. 9, No. 17, is unfortunately so small that we learn nothing new from it.

More important are the inscriptions of both the other rulers, Pl. 10 and 11. They are taken from bricks which, at the time of their excavation, were out of their original place. These formed rather part of a platform of the *Ziqqurratu* constructed or restored by Mili-Shikhu, who took them from the ruined walls of his predecessors, as old but still serviceable material for his own work. Various bricks of Ur-Ninib have thus been preserved, all with the same inscribed (not stamped) legend. Of Bur-Sin, on the other hand, only a single brick, broken in two pieces, has as yet been found.

*Ur-Ninib*, "Man (servant) of God Ninib," is the king hitherto wrongly transcribed as *Gamil-Ninib*.<sup>3</sup> His inscription, here published, is identical with IV R.<sup>2</sup> 35, No. 5. The fragment of a brick from Nippur, I R. 5, No. XXIV, erroneously ascribed to *Ishme-Dagán*, is obviously the lower half of the same legend. In addition to the complete name of the ruler, the new text offers the correct reading of l. 4, *na-gid*,<sup>4</sup> i. e., *nâkida*, Hebr. נָקִיד, "shepherd" (of Ur), and of l. 6, *mí-shú-il*, "he who delivers the commands" (of Eridu).

*Bur-Sin I*, so designated by me to distinguish him from another king of the same name,<sup>5</sup> *Bur-Sin II* of the second dynasty of Ur,<sup>6</sup> is a new king of the dynasty of Isin. The phraseology of his inscription is very similar to that of *Ur-Ninib* and *Lilit-Anunit*<sup>7</sup> (I R. 5, No. XVIII), and thereby assures the correct reading of several characters of the latter inscription. The first sign of l. 4 is not *da* (Winckler) but *îngar*<sup>8</sup> (identical with Brünnow, *l. c.* 1024), and the second sign in l. 8 is probably

<sup>1</sup> Not *Nisin*, as has been generally read—last by Delitzsch, *Geschichte Babylonien und Assyriens*, p. 79. Cf. the hymn 80, 7-19, 126, 1, 3, 4, published by Bezold in *Z. A.* IV, p. 430.

<sup>2</sup> Pl. 9, No. 17, has been placed before Plates 10 and 11 only to save space. *Ishme-Dagán* was the last king of the dynasty of Isin.

<sup>3</sup> Cf. Hilprecht in *Z. A.* VII, p. 315, note 1.

<sup>4</sup> For this Semitic loan word of the Sumerian language, found also in the inscriptions of Gudea (F. col. IV, 12), cf. Jensen-Zimmern in *Z. A.* III, 200, 208 seq. Cf. also Jensen in *K. B.* III, Part 1, p. 4.

<sup>5</sup> Although always written with the other sign *Bur* (Brünnow, *l. c.*, 9068).

<sup>6</sup> Cf. Plates 12, 13, and Vol. I, Part 2.

<sup>7</sup> According to Winckler in Schrader's *K. B.* III, Part 1, p. 86, *Lilit-Ishtar*.

<sup>8</sup> Cf. Jensen-Zimmern, *Z. A.* III, p. 199 seq.

*mí*, not *ash*. L. 3-7 in the inscription of Bur-Sin I are of special interest. They read: 3. *ingar lig(?)-ga* 4. *Urum<sup>4</sup>-ma* 5. *gish-kin Urudug<sup>5</sup>-ga ki-bi-gi* 6. *ín mí-a-tum-ma<sup>6</sup>* 7. *Urug<sup>7</sup>-ga*, "the powerful shepherd<sup>8</sup> of Ur, the restorer of the oracle tree<sup>9</sup> of Eridu, the lord who delivers the commands of Erech."

## GANDE AND THE CASSITE DYNASTY.

A number of inscribed objects excavated in Nippur bear the name of a king<sup>10</sup> who has been transliterated *Gar-de* (?) by Pinches.<sup>11</sup> As I remarked in another place,<sup>12</sup> this transliteration is incorrect. For the first character of the group on Pl. 14, No. 23, l. 2 b, is not the Old Babylonian sign for GAR, but GAN.<sup>13</sup> The second character may be read either *de* or *ne*, the whole name therefore, either *Gande* or *Gunne*. The former reading is the more probable, because the second character, outside of the purely Sumerian<sup>14</sup> texts, is more frequently found with the syllabic value *de* than *ne*.<sup>15</sup>

The contents of the three inscriptions of Gande published on Pl. 14 are identical. They read: 1. *Duw*i* En-lil-la* 2. *lugal ki-aga-ni Gane-de* 3. *a-mu-na-shub*, "To

<sup>1</sup> Cf. Jensen, Z. A. I, p. 396, note 4.

<sup>2</sup> *mí-a-tum mu*, corresponding to *mí-shé-ú-il* (Ur-Ninib, l. 6), as *tum*, like *il*, is explained by *abila*, "to bring, to deliver." Cf. IV R.<sup>2</sup> 35, No. 6, 12, 13.

<sup>3</sup> Cf. *ik-kut-ri Ba-bi-lu* ("Nebuchadrezzar II, shepherd of Babylon" (Abel-Winckler, *Kielschrifftexte*, p. 33, l. 19). *İngar*: *ikkaru*, Hebrew נַכְרָה, is a Semitic word adopted by the Sumerian language (Zimmern, *Babylonische Busspsalmen*, p. 5, note 1), and means "farmer." *Landmānu* (Jensen-Zimmern, in Z. A. III, p. 199 *seq.*; Delitzsch, *Assyrisches Wörterbuch*, pp. 400-402). In view of the principal occupations of the farmer—tilling of the ground and stock-raising—the word occurs as a synonym either of *irrishu*, talm. שִׁירֵשׁ (Z. A. III, p. 200), or of *nukidu*, *rid ulpi* (Z. A., ibid.). Accordingly, it is to be translated either as "farmer" or as "shepherd." The latter meaning is the only possible one in the above-given passage, as the context and a comparison with Ur-Ninib, l. 4—not *gil Urunki-ma*, "shepherd of Ur"—clearly show. The same meaning is also to be preferred to *Landmānu* (Jensen, in Schrader's *K. B.* III, Part 1, p. 59) in passages like Gudea F, col. III, l. 14, where *ingar* stands parallel with *utul*, *sib* and *netgil*, all words for "shepherd."

<sup>4</sup> Cf. Jensen, *Kosmologie*, pp. 99 *seq.*, 249, note.

<sup>5</sup> That the bearer of this name was a king is certain (against Pinches), notwithstanding the omission of the title. Cf. Hilprecht, "Die Ergänzung der Namen zweier Kassitenkönige," Z. A. VIII (in print).

<sup>6</sup> *The Academy*, 1891, September 5, p. 199, *a, b*.

<sup>7</sup> Z. A. VII, p. 315, note 1.

<sup>8</sup> Amiaud et Méchineau, *l. c.*, No. 105.

<sup>9</sup> Ibidem, No. 79, sign 5.

<sup>10</sup> To be understood in the sense established by Lehmann, *Shamashshumukin*, pp. 62-108.

<sup>11</sup> For this and other reasons I reject the reading *Agade* instead of Agade (= Akkad!) in spite of Lehmann, *Shamashshumukin*, p. 73). Cf. also Hommel, *Gesch.*, p. 302.

Bēl, his beloved lord, Gande has presented it." But who was this Gande who left his name on a number of marble vases,<sup>1</sup> on a large unhewn block of white marble, on two others of reddish granite and on the edge of two door sockets belonging to former Babylonian kings? A due consideration of the following points will enable us to answer the question.

1. The short inscription of Gande just translated is written not only on his own monuments by this king, but is also found on the rough edges of a door socket of Sargon I, and another of Bur-Sin II. Hence it follows, that Gande must have lived after their time, *i. e.*, after c. 2400 B. C.

2. On the other hand, it follows from the depth of the place in which the stones were found and also from the peculiar characters of the inscriptions (see below), that Gande could not have ruled after Mili-Shikhu, or, as the immediate seven or eight predecessors of the latter are known, not after c. 1240 B. C.

3. It is remarkable that Gande by two of his inscriptions characterizes door sockets which had previously been presented to the temple as his own gifts. It is in itself clear that these inscriptions cannot be regarded in the sense of inventory labels, as they are sometimes found in connection with Egyptian antiquities. Only one explanation seems possible, namely, that Gande was not a native king, but invaded and conquered Babylonia and regarded the property of the temple in Nippur as his legitimate spoil. As however he, with his victorious hordes, did not leave the subjected country again, but usurped the Babylonian throne, thereby becoming the founder of a new dynasty, the conquered cities and temples became part of his new empire, to which he now restored the trophies of his victory as his own personal gifts. Had he left Babylonia, he certainly would have carried away the treasures of the temple as spoil to his own country, just as Alusharshid and Narām-Sin did, after they had conquered Elam and Magan, or Nebnehadrezzar I, after the destruction of Jerusalem.

4. This explanation of Gande is supported by the character of his inscribed objects and by the peculiarity of their cuneiform writing. All his inscriptions are carelessly executed and are engraved very shallowly; indeed, those on the door sockets and large blocks are only scratched in the unhewn stone. Besides, the characters employed violate the laws which underlie the regular development of the Babylonian cuneiform writing. They appear to have been cut by men unaccustomed to use the chisel in writing, who, it is plain, had adopted the Babylonian system of writing, even endeavoring to imitate the characters of a certain period,<sup>2</sup> but who were neither familiar with their original meaning, nor with the

<sup>1</sup> Cf. Vol. I, Part 2.

<sup>2</sup> Cf. *e. g.* the characters of the inscriptions of Ur-Nina, de Sarzec, *Découvertes*, Pl. 31, No. 1.

exact form then in use. The scribe regarded *e. g.* GAN (Pl. 14, No. 23) as the doubled form of a certain sign resembling the reversed ancient SAG.<sup>1</sup> For occasionally he divides this character into halves, placing one after the other (Pl. 14, No. 24, 25). The artistic execution of the vases themselves stands in striking contrast to the rude appearance of the inscriptions on them and on the large stones. As a number of uninscribed vases of similar form and of the same skillful workmanship were found together with those of Alusharshid, there is every reason to believe that Gande's vases formed originally part of the former's gift to the temple, the more so as they were found in close proximity to those of that very ancient king. Only the unhewn blocks of marble and granite, apparently intended for door sockets, were genuine gifts of Gande, probably brought from the Elamite mountains. From the fact that the place occupied by the inscription was not polished or even smoothed, we likewise infer that the scribes of this ruler had neither the artistic taste nor technical training of the Babylonian stonemasons.

5. The name *Gande* has not a Babylonian sound. Besides, it is sometimes found abbreviated into *Gan*. This peculiarity of abbreviating names is characteristic of the rulers of the second and third dynasties of Babylon, as is shown by comparing List b with List a and with the inscriptions of Bibeiašu.<sup>2</sup> Only one king fulfills the requirements (viz., a foreigner, founder of a new dynasty, a prince whose name begins with *Gan*, and who lived between c. 2400 and c. 1240 B. C.). This is Gandash, the first ruler of the Cassite dynasty, which occupied the throne of Babylonia for five hundred and seventy-six years. Gande (otherw. Gan) is abbreviated from Gandash<sup>3</sup> in the same way as Bibeiašu.<sup>4</sup>

It is significant that, with the exception of fragment Brit. Mus. 84-2-11, 178 (see note 3), no monument of the founder of the Cassite dynasty and very few of its other members have, up to the present, been found outside of Nippur. This latter was, as I shall later show in detail, the very centre and stronghold of the Cassite dynasty. It is not, therefore, accidental, that the representatives of this foreign house dedicated so many valuable gifts to the temple of Bēl in Nippur. By not paying the same homage to Marduk of Babylon and his illustrious city, which Hammurabi<sup>5</sup> had endeavored to raise to the most prominent position in the political and religious life of the country,

<sup>1</sup> Amiaud et Méchineau, *l. c.*, No. 221.

<sup>2</sup> Cf. above, p. 17.

<sup>3</sup> Who again is identical with the Gaddash of Brit. Mus. 84-2-11, 178 (Winekler, *Unters.*, p. 156, No. 6). Cf. Hilprecht, *Z. A.* VII, p. 309 *seq.*, especially note 4.

<sup>4</sup> Cf. Hilprecht, "Die Ergänzung der Namen zweier Kassitenkönige" in *Z. A.* VIII (in print).

<sup>5</sup> It is worthy of notice, that not one votive object with an inscription of a ruler of the first or second dynasty of Babylon has so far been found in Nippur. These kings concentrated their attention on the glorification of Babylon.

but by restoring the former glory of Ekur, the ancient national sanctuary in Nippur, so deeply rooted in the hearts of the Babylonian people, and by stepping forward as the champions of the sacred rights of "the father of the gods,"<sup>1</sup> they were able to bring about a reconciliation and a final melting together of the Cassite and Semitic elements. Supported by the influential priesthood of Nippur and dreaded as daring warriors by the discontented parties, the Cassites could mould and govern the destinies of Babylonia for nearly six hundred years, until finally they were overwhelmed by new invasions from the East and by the great national uprising in the South, which resulted in placing the native dynasty of Pashe on the throne of Babylon. The essential results to be drawn from the fifty-five votive inscriptions of the Cassite dynasty published on Plates 14-29, I have given in several articles in *Zeitschrift für Assyriologie*,<sup>2</sup> and may therefore confine myself to the following points.

The inscriptions on Pl. 8, No. 15, and Pl. 21, No. 43, are written on the obverse and reverse of a tablet in agate. The stone tells its own story. About 2750 B. C., the patesi<sup>3</sup> of a city dedicated the tablet to the goddess Ninna or Ishtar "for the life of Dungi, the powerful champion, king of Ur." Afterwards, possibly about 2285 B. C., at the time of the Elamite invasion, when Kudur-Nankhundi laid hand on the temples of Akkad and carried the image of the goddess Nanâ into Elam, the tablet was also taken away and remained in the possession of the enemies until c. 1300 B. C. Kurigalzu (doubtless the second of the name<sup>4</sup>), after his conquest of Susa, brought it back to Babylonia and presented it to B'ltis of Nippur. For over three thousand years it lay within the walls of Ekur, until again it became the spoil of invaders of Nippur. This time it was carried far away to the modern *metropolis Ahari*. Perhaps a later *shar kibrat arba'im* will take it back to the resurrected sanctuary of Nippur. Kurigalzu's inscription on this tablet is of historical importance, because, for the first time, we learn from this king's own inscriptions of his successful campaign against Elam,<sup>5</sup> in the course of which he conquered even Susa.<sup>6</sup> The cuneiform text reads:

1. *Kurigalzu*
2. *shar Karuduniash*
3. *ikalla sha<sup>7</sup> Shasha<sup>8</sup>*
4. *sha Elamti<sup>9</sup>*
5. *ikshund-ma*
6. *ana<sup>10</sup> B'lit (NIN-LIL)*
7. *b'ltishu*
8. *ana b'ltishu*
9. *ilish*, "Kurigalzu, king of Karuduniash, conquered the palace of Susa in Elam and presented (this tablet) to B'lit, his mistress, for his life."

<sup>1</sup> Inscription of Kadashman Turgu, Pl. 24, No. 63, l. 1 and 2.

<sup>2</sup> Cf. "Bibliography," II, 9, 11, 12.

<sup>3</sup> This word stood apparently in one of the lost lines at the lower end of the tablet.

<sup>4</sup> Cf. Pinches, "An Early Tablet of the Babylonian Chronicle," in *R. P.*, Vol. V, p. 409, col. III, 10-18.

<sup>5</sup> The earliest mention of Susa in the Babylonian cuneiform literature. The absolute proof for the identity of *Shasha* with *Shushi* (IV R. 52, 46, b; II R. 48, 59, b, and Delitzsch, *Paradies*, p. 326), *Shushan* or *Shushun*, is impossible at present. It seems, however, scarcely possible that *ikalla sha Shasha sha Elamti* can be anything else than שְׁשִׁין הַבָּרֶה אֲשֶׁר בְּצִילָּם (Dan. viii. 2). The name was probably pronounced *Shâšha(n)*. Cf. also p. 43, note 1 (end).

Another inscription published on the same plate, Nos. 41 and 46, was damaged at the end of each line when the scribe cut it from the block of lapis lazuli,<sup>1</sup> which Kurigalzu dedicated to Bēl. It reads: 1. *A-na <sup>du</sup>Bēl (En[-lil])* 2. *be-el ma-ti-a-ti*  
*be-[lī-<sup>shū</sup>]* 3. *Ku-[r]i-gal-zu ri-ia-um [na-ram <sup>du</sup>Bēlit?]*<sup>2</sup> 4. *pa-li-ih [she-mu-u*  
*du**Bēl?]*,<sup>3</sup> "To Bēl, lord of the lands, his lord, Kurigalzu, the shepherd beloved by Bēlit, he who fears (and) obeys Bēl."

The cuneiform text of the lapis lazuli disc on Pl. 23, No. 61, proves the correctness of my conjecture in *Z. A.* VII, pp. 305–318. The fourth character of 1. 3 is, however, not as I supposed, *Ka* but *Kad*.<sup>4</sup> The disc thus furnishes us the new and interesting writing *kaddashman*<sup>5</sup> instead of the hitherto *kadashman*.

No. 66 and 67 of Pl. 25 are the obverse and reverse of the same fragment of an agate ring. The dedication on it was apparently written by one king only, who, in need of space, inscribed both the upper and lower side of his gift. As the remnant of the last character of No. 66 is doubtless to be completed to *Ka-[dingir-ra<sup>b</sup>]*, the ideogram *shar*, standing before it, must be the title of a king, whose name ended in *LIL* (the last character of <sup>dīmu</sup>*EN-LIL* or *Bēl*). According to our present knowledge of the rulers of the Cassite dynasty, the name can be read either *Kudur-<sup>dīmu</sup>EN-LIL*<sup>6</sup> (cf. No. 64) or *Kadashman-<sup>dīmu</sup>EN-LIL* (No. 65). The obverse of the ring (No. 67) contains part of a name ending in *[b]u-ri-ia[-ash]*, which again can be completed either to *Shagashalti-Buriash*, the son of Kudur-<sup>dīmu</sup>*EN-LIL*, or<sup>7</sup> to . . . . *buriash* (No. 68, col. I, 5), the son of *Kadashman-<sup>dīmu</sup>EN-LIL*. As no inscriptions of the former seem to have been found in Nippur, and the characters of Nos. 66 and 67 resemble those of No. 68 more than of No. 64, I assign the ring to the king mentioned in No. 68, *i. e.*, in all probability Kadashman-Buriash, who, according to III R. 4, No. 1, was at war with an Assyrian king.<sup>8</sup> The following

<sup>1</sup> Cf. Hilprecht, "Zur Lapislazuli Frage im Babylonischen," *Z. A.* VIII (in print).

<sup>2</sup> Brünnow, *l. c.*, 5309. Cf. Meissner, *Beiträge zum Altbabylonischen Privatrecht*, p. 115, No. 21, 3.

<sup>3</sup> Uncertain; restored according to Brit. Mus., 81, 8–30, 9, 1, 8, 9 (cf. Jensen, Schrader's *K. B.* III, Part 1, p. 120); *ri-'u(sic!) instead of Jensen's 'u)-u na-ram duBēlit, pa-lu she-mu-u du-Shamash.*

<sup>4</sup> Brünnow, *l. c.*, 2701. See also my "Nachtrag" in *Z. A.* VII, p. 318.

<sup>5</sup> This is not to be used in favor of Pinches' identification of *kaddash* with *gaddash* and *yan(kin)-dash*. I adhere to what I remarked in *Z. A.* VII, p. 309, note 4, until *Gaddash* or *Gandash*, the founder of the Cassite dynasty, has actually been found written with the character *Ka* (or *Ka*), or the word *kad(d)ash* in Cassite proper names like *Kad(d)ashman-Turgu*, with the value *ga* (or *ka*). Cf. Pl. 25, No. 68, col. I, 14, 15, *dīmu sag Kadashma-an-dīmu EN-LIL*, "(. . . . riash) the first son of Kadashman-EN-LIL." My writing *dīmu Ka-dā uš-ma-an-dīmu Bel* (*Z. A.* VII, p. 309, note 3) is to be corrected accordingly.

<sup>6</sup> Generally read *Kudar-Bēl*. It would be more appropriate to transliterate him *Kudur-Turgu* (see below). That he was king will be shown in my article, "Die Ergänzung der Namen zweier Kassitenkönige," *Z. A.* VIII (in print).

<sup>7</sup> For various obvious reasons other possibilities have been excluded as improbable.

<sup>8</sup> The conjecture of Delitzsch (*Kossäer*, pp. 10 *seq.*; Hommel, *Gesch.*, p. 437 *seq.*), that the Assyrian king was Shalmaneser I, is proved by the new chronology which I am able to establish for a number of Cassite kings. Cf. below p. 37.

is an attempt to restore the legend according to the usual phraseology of this class of inscriptions: Obverse, [<sup>Dumu</sup>*En-lil lugal-a-ni-(ir) Ka-da-ash-ma-an-B]u-ri-iu-*[*ash*], Reverse, [*dumu (say) Ka-da-ash-ma-an-<sup>du</sup>En]-ul lugal Ka[-dingir-ra<sup>du</sup>] a-mu-na-shub], "To Bēl, his lord, Kadashman-Buriash, (first) son of Kadashman-EN-LIL, king of Babylon, presented it."*

The question remains to be settled, whether the name of the father of Kadashman-Buriash is to be read Kadashman-Bēl, as has generally been done,<sup>1</sup> or Kadashman-Enlil<sup>2</sup> or still in another way. The second reading needs no refutation. It is in itself impossible. The first seems to me at present improbable. For while there are Babylonian proper names which are composed of Babylonian words and the name of a foreign god,<sup>3</sup> there is no evidence that there were in use any which contain a Cassite word and at the same time the name of a Babylonian deity. The example quoted by Delitzsch<sup>4</sup> should be read Nazi-Shihu.<sup>5</sup> For this very reason I regard the correct pronunciation of Kadashman-<sup>dinger</sup>EN-LIL as being either Kadashman-Kharbe<sup>6</sup> or Kadashman-Turgu,<sup>7</sup> in other words the Cassite king Kadashman-<sup>dinger</sup>EN-LIL may represent either of the two persons. Which of the two is the more probable? There are two Cassites of the name Kadashman-Kharbe to be considered. The one was the father of Krigalzu I.<sup>8</sup> As, however, there is no proof that he was a king,<sup>9</sup> we leave him here out of consideration, the more readily, as other reasons make his identification with Kadashman-<sup>dinger</sup>EN-LIL well-nigh impossible. The other Kadashman-Kharbe is entirely out of the question,<sup>10</sup> as none of the six kings following the latter successively, according to List b, ends in . . . .

<sup>1</sup> e. g., Delitzsch, *Kossäer*, p. 20; Pinches, *The Academy*, September 5, 1891, p. 199, *b*, and last Hilprecht, *Z. A.* VII, p. 316.

<sup>2</sup> Hommel, *Gesch.*, p. 438: *Kara-Ilil*.

<sup>3</sup> e. g., *Shuhamuna-ab ildina* (Delitzsch, *Kossäer*, pp. 18, 21, 28), *Kushshu-nâdin-ahu* (*ib.*).

<sup>4</sup> *Kossäer*, p. 18, note 1.

<sup>5</sup> For Cass. *Shihu* = Babyl. *Marduk* cf. Delitzsch, *Kossäer*, pp. 20, 21, 39. From the few published documents in which Nazi-Shihu or members of his family (cf. the passages on p. 42) are mentioned, it is evident that this Cassite family lived in Northern Babylonia and was very prominent and influential. Even Nebuchadrezzar I, *shâlibu Kush-shî*, treated its chief with distinction (*Freibrief*, col. II, 12: *Kalbu Akkad*). In view of the true character (Hilprecht, *Z. A.* p. 311, note 3) of the so-called "Cassito-Semitic vocabulary" (Delitzsch, *Kossäer*, p. 24 seq.), and of what has been said about the formation of proper names above, I believe Nazi-Shihu in V.R. 44, 43*a*, to be the same person as the high dignitary who appears as the first witness in the "Freibrief" of Nebuchadrezzar I.

<sup>6</sup> For Kharbe = Bēl cf. Delitzsch, *Kossäer*, p. 23; for Turgu = Bēl cf. Hilprecht, *Z. A.* VII, p. 316, note 3, and the following lines above.

<sup>7</sup> Cf. Winckler in *Z. A.* II, pp. 307-311.

<sup>8</sup> Against Delitzsch, *Gesch.* ("Ubersicht"), who does not hesitate to number him among the Cassite rulers.

<sup>9</sup> The principle stated by Winckler in *Z. A.* II, p. 310, l. 7-10, is correct, but his identification of Kadashman-Bēl with Kadashman-Kharbe is impossible.

*riash*, as is required.<sup>1</sup> That *Turgu* is another Cassite equivalent for the Babylonian Bēl (of Nippur), I have endeavored to show in *Z. A.* VII, p. 316, note 3. But there are other reasons for identifying Kadashman-Turgu with Kadashman-*dungi EN-LIL*: (1) The cuneiform characters of the inscriptions of Kadashman-Turgu on Plates 23, 24, are strikingly similar to those of Kadashman-*dungi EN-LIL* and especially his son (Pl. 25). (2) The son of Kadashman-*dungi EN-LIL* bears precisely the same title (Pl. 25, No. 68, col. I, 6), as Kadashman-Turgu (Pl. 24, I, 8).<sup>2</sup>

On Pl. 28 we meet with the first personal inscription of *Rammān-shum-uṣur*, contemporary of the Assyrian king, Bēl-kudur-uṣur. The brick legend is written in Sumerian and reads: 1. *Dungi En-lil* 2. *ugal kur-kur-ra* 3. *ugal-a-ni-ir* 4. *Dungi Rammān-shum-uṣur* 5. *siba she-ga-bi* 6. *ú-a En-lil ki-a* 7. *sag-uṣh E-kur-ra* 8. *E-kur e ki-aq-gā-a-ni* 9. *al-ur-ra-ta* 10. *mu-un-na-ru*, "To Bēl, lord of lands, his lord, Rammān shum-uṣur, his favorite shepherd, adorner of Nippur, chief of Ekur, built Ekur, his beloved house, with bricks."

Winckler, following Sayee,<sup>3</sup> latterly inclines to regard the Babylonian king "Rammān-shum-naṣir," in III R. 4, No. 5, as identical with the ruler whose inscription has just been translated.<sup>4</sup> This, however, is utterly impossible. Sayee and Winckler misread the name of the king mentioned in III R. According to the law underlying the formation of Babylono-Assyrian personal proper names, the cuneiform group *Rammān-MU-SIHEŠH-IR* can only be read *Rammān-mušeššir*, "Rammān is directing (ruling)."<sup>5</sup> This king lived before Burnaburiash and has not even the name in common with the above-given Rammān-shum-uṣur.

<sup>1</sup> For Kadashman-*dungi EN-LIL*, himself king (Pl. 25, No. 65), was the father of another king (Pl. 25, No. 68, col. I, 16), ending in . . . . *riash* (*ibid.*, I, 5).

<sup>2</sup> Besides the personal votive inscriptions of King Kadashman-Turgu, many tablets dated in his reign were found in Nippur. It is certain that he was one of the best known princes of the Cassite dynasty and ruled more than fifteen years. It seems, therefore, strange that his name, being entirely Cassite, should have been omitted by the compiler of K. 4426 (V R. 44, 21–44, a, b). As soon as we read the name in V R. 44, 29, a, Kadashman-Turgu, as I proposed above, the difficulty is removed. And, indeed, this reading finds new confirmation. All the names placed together by the compiler in V R. 44, 23–44, are purely Cassite. Therefore we are obliged to regard the ideogram in the name of Kadashman-*dungi EN-LIL*, which is explained by its Assyrian equivalent *Tukulti-Bēl* in the right column, as Cassite in the left column. That *dungi EN-LIL* was not pronounced Kharbe seems, apart from the above-given reasons, to be indicated by the fact that Kharbe in V R. 44, 33 a (i.e., in the left column) is written phonetically *Khar-be*. From names like *Kharbi-Shilu* (IV R. 34, No. 2, 1, 5, 14), "Bēl (= the lord) is Marduk," we may infer that the real meaning of Kharbi was something like "lord." The use of Kharbi for the name of a certain god, resembles, therefore, closely that of *dungi EN* in the later Babylonian time (cf. Tiele, *Gesch.*, p. 538). Turgu on the other hand seems to have been the Bēl of the Cassites, i.e., exactly corresponding in his rank to the *dungi EN-LIL* or Bēl of Nippur, the highest god of their Pantheon.

<sup>3</sup> *R. P.*<sup>2</sup>, Vol. II, p. 207, note 1 (cf. Vol. I, p. 16).

<sup>4</sup> *Gesch.*, p. 102 (cf., however, pp. 88, note, and 157).

<sup>5</sup> Cf. *u-shesh-she-ru*, Sanh. Kuy, 2, 31.

The brick legend on Pl. 29 was already published by Pinches in *Hebraica*, Vol. VI, pp. 55–58. I need make no apology for republishing it here, as Mr. Pinches' edition, I am sorry to say, is of little use, the cuneiform text and translation offered by him being unfortunately incorrect in all essential points. The legend was stamped "by means of a wooden block, on the brick." The stamp, however, having been carved very shallowly, the inscription, "though impressed evenly," is not very distinct on any of the many hundreds of bricks which were found.<sup>1</sup> Besides, the surface is covered "with a thin deposit, which adds to the difficulty of deciphering the inscription." Notwithstanding all this, I did not deem it necessary to mark any of its cuneiform characters as doubtful. My copy was made after a long and careful study of each character, and especial attention was paid to every detail. Certain cuneiform characters could not be recognized distinctly on the original except in the light immediately preceding sunrise, the best time for copying difficult cuneiform inscriptions. On the following points I am obliged to differ from Mr. Pinches:

1. Pinches: "The date of this inscription is uncertain. Judging from the style of the characters, it should be about 1500 B. C., but it may be as early as 2500 B. C." In the present writer's opinion the inscription belongs to one of the last rulers of the Cassite dynasty. For paleographic reasons it cannot be older than 1250 B. C., and in fact belongs to a king who ruled c. 1165 B. C.

2. Pinches transliterates the name of the ruler (l. 4) "Nin-Dubba," regards its bearer to be a lady, and adds, the inscription "is the only text of a queen of Mesopotamia known." Mr. Pinches should have been the more careful in introducing this regent as a female to Assyriologists. I read l. 4 *Mili-Shikhu* (see below) and regard this person as being the well-known Cassite king who ruled c. 1171–1157 B. C.

3. The first character in l. 5 is, according to Mr. Pinches, *nin*, "lady," while in reality the text gives *siba*, "shepherd."

4. Mr. Pinches reads (l. 6) *ugal Ega*, "queen of Ega," and adds, "Ega is probably another name for this city [Nippur], or for a part of it." The phrase thus misunderstood by Mr. Pinches is the very common title *ugal lig (?) -ga*, "the powerful king."

The inscription in question reads as follows: 1. <sup>Dingir</sup>*En-lil-la(l)* 2. *ugal kur-kur-ra* 3. *ugal-a-ni-ir* 4. <sup>Dingir</sup>*Mili-*<sup>Dingir</sup>*Shikhu* 5. *siba she-ga-bi* 6. *ugal lig (?) -ga* 7. *ugal ub-da tab-tab-ba* 8. *E-kur* 9. *e-ki-ay-gu-a-ni* 10. <sup>shept</sup>*al-ur-ra-ta* 11. *mu-un-na-ru*. "To Bel, lord of lands, his lord, Mili-Shikhu, his favorite shepherd, powerful king, king of the four quarters of the earth, built Ekur, his beloved house, with bricks."

<sup>1</sup> Cf. "Table of Contents."

<sup>2</sup> Jensen in Z. A. I, p. 396, note 4.

My reasons for identifying the name in l. 4 with that of Mili-Shikhu are as follows: (1) The king must have lived after Rammân-shum-uṣur, because a few bricks of the latter<sup>1</sup> were found in the platform of the temple erected by him.<sup>2</sup> (2) Paleo-graphic reasons point to the end of the Cassite dynasty as the date of his inscription. Apart from a certain difference of appearance between Rammân-shum-uṣur's legend and that of the king in question, the one having been inscribed, the other stamped, there is a decided similarity between the characters of the two inscriptions. (3) One of the titles (l. 5), the phraseology of the beginning (l. 1-3), and—what is especially characteristic—that of the end of the two inscriptions (l. 8-11, otherw. 10), in other words, 8 (otherw. 7) lines are absolutely identical. Hence it follows that the king in question must have ruled not long after Rammân-shum-uṣur; was possibly his successor. (4) This result is corroborated by an analysis of the first half of l. 4. The determinative *dingir* is not unfrequently found before the names of Cassite kings.<sup>3</sup> The second and third characters are to be read *SIL*<sub>1</sub> (*libbu*)<sup>4</sup> + *ba*. The absence of the two inner wedges in *SIL*<sub>1</sub> is due to the shallowness with which the characters of the stamp were carved. They are found on another (badly preserved) brick, of the same king, the legend of which was written with the hand, and differs slightly in other respects.<sup>5</sup> As the inscription is written in Sumerian, the syllable *ba* indicates that the Sumerian value of the preceding sign ended in *b*, in other words, was the dialectic form of a word ending in *g*—probably *shag*. As the personal proper names occurring in the later Sumerian inscriptions are, as a rule, not to be read Sumerian, but as they were actually pronounced,<sup>6</sup> we read the ideogram (*shaba*) with one of its common Semitic equivalents, *kirbu*, *libbu*, *milu*, etc.<sup>7</sup>

Only one of the Semitic ideographic values of this character fulfills the requirement of forming the beginning of one of the well-known names of the last four Cassite kings, *i. e.*, *milu* or *mili*. As, on the other hand, there is only one Cassite king of that period who begins with *Mili*, I confidently believe the last group of cuneiform characters in l. 4 to be an ideogram for the god Marduk, or his Cassite equivalent Shikhu, and read the whole name accordingly *Mili-Shikhu*.

The following list is an attempt at restoring part of the broken List b, and giving the chronology and succession of the last twenty-four kings of the Cassite

<sup>1</sup> Together with a few of Ur-Ninib, Kurigalzu, and one of Bur-Sin I.

<sup>2</sup> Cf. above, p. 27, and "Table of Contents," Pl. 29, No. 82.

<sup>3</sup> Cf. Hilprecht in *Z. A.* VII, pp. 308-310.

<sup>4</sup> Cf. Bruunow, *l. c.*, 7983.

<sup>5</sup> Cf. Vol. I, Part 2.

<sup>6</sup> Cf. also Jensen in Schrader's *K. B.* III, Part 1, p. 117, notes 6-9.

<sup>7</sup> Cf. Brünnow, *l. c.*, 7985-7992.

dynasty, which ruled over Babylonia for 576 years.<sup>1</sup> My reasons for changing the generally accepted order of several of these kings will be found in a special article. If the date which I assigned to the first rulers of the Pashe dynasty be accepted, my chronology from Kurigalzu II to Bēl-shum-iddina II must be regarded as absolutely certain. As the rulers between Burnaburiash and Kurigalzu II are well known, it is also settled beyond doubt that Shagashalti-Buriash lived before Kurigalzu I. Nabuna'id's statements concerning the chronology of Sargon I, Hammurabi, Burna-Buriash, and Shagashalti-Buriash must be regarded as only approximate dates. The events recorded may have occurred at any time in the century before or after the year given.<sup>2</sup> Sennacherib's statement concerning Tukulti-Ninib's cylinder (600 years) is likewise to be understood in a broad sense.

13. Rammān-mushēshir<sup>3</sup>. . . . . c. 1442–1423 (about twenty years).
14. Kallima(?)-Sin . . . . . c. 1422–1408 (about fifteen years).
15. Kudur-Turgu<sup>4</sup>. . . . . c. 1407–1393 (about fifteen years?).
16. Shagashalti-Buriash (his son) . . c. 1392–1373 (about twenty years).
17. Kurigalzu I (son of Kadashman-Kharbe) . . . . . c. 1372–1348 (about twenty-five years).
18. Kara-indash (his older son?)<sup>5</sup> . . c. 1347–1343 (about five years?).
19. Burna-Buriash (son of 17) . . c. 1342–1318 (about twenty-five years).
20. Kara-Khardash (son of 18) . . c. 1317–1308 (about ten years).
21. Nazi-bugash (usurper)<sup>6</sup>. . . . c. 1307 (about one year).
22. Kurigalzu II (son of 19) . . . . 1306–1284 (nearly twenty-three years).
23. Nazi-Marittash (his son) . . . . 1284–1258 (twenty-six years).
24. Kadashman-Turgu (his son)<sup>7</sup>. . . . 1257–1241 (seventeen years).
25. Kadashman-Buriash (his son) . . 1240–1239 (two years).
26. Is-am-me . . . . ti . . . . . 1238–1233 (six years).
27. Shagashalti-Shuriash<sup>8</sup> . . . . . 1232–1220 (thirteen years).

<sup>1</sup> I regard Peiser's doubts as to the correctness of the 576 years (*Z. A.* VI, p. 267 *seq.*) as unnecessary. Through the excavations at Nippur we are enabled to substantiate part of the statements given as to this dynasty in the list. This fact teaches us *Festina lente!*

<sup>2</sup> And in a sentence like "who built 700 years before Burnaburiash," we have to make even a greater allowance, as we do not know which approximate date Nabuna'id had in mind in connection with the reign of Burnaburiash.

<sup>3</sup> He may have lived at an earlier date.

<sup>4</sup> Generally read Kudur-Bēl. Cf. above, p. 32 *seq.*

<sup>5</sup> The same as Kar-indash, son-in-law of Ashur-uballit, king of Assyria. Cf. *R. P.*, Vol. V, p. 107, l. 5, 6, 12.

<sup>6</sup> Called Su-zigash in *R. P.*, Vol. V, p. 107, l. 10, 13.

<sup>7</sup> Cf. Hilprecht in *Z. A.* VII, p. 317 (cf. Pl. 23, No. 61). The date there assigned to Kadashman-Turgu (c. 1340 B. C.) is to be corrected according to that given above. For his identification with Kadashman-*dingir EN LIL* see above, p. 33 *seq.*

<sup>8</sup> Cf. above, p. 11.

28. Bibelashnu (his son)<sup>1</sup> . . . . . 1219-1211 (nine years).
29. Bel-shum-iddina I . . . . . 1210-1209 (one year and a half).
30. Kadashman-Kharbe . . . . . 1209-1208 (one year and a half).
31. Rammân-shum-iddina . . . . . 1207-1202 (six years).
32. Rammân-shum-ušur . . . . . 1201-1172 (thirty years).
33. Mili-Shikhu (his son)<sup>2</sup> . . . . . 1171-1157 (fifteen years).
34. Marduk-abal-iddina (his son) . 1156-1144 (thirteen years).
35. Zamama-shum-iddina . . . . . 1143 (one year).
36. Bel-shum-iddina II<sup>3</sup> . . . . . 1142-1140 (three years).

The last 24 kings = c. 303 years; the first 4 kings = 68 years; the remaining 8 kings = 205 years and 9 months (each 25-26 years in average<sup>4</sup>). Total, 36 kings = 576 years and nine months.

### THE DYNASTY OF PASHE.<sup>5</sup>

The cuneiform tablet published on Pl. 30 and 31 forms a part of the collection *J. S.*, purchased by the Expedition from Joseph Shemtob<sup>6</sup> for the University of Pennsylvania, July 21, 1888. Unfortunately it is impossible to ascertain with certainty where the stone tablet was found.<sup>7</sup> In regard to its size and mineralogical character it closely resembles the "black stone of Za'aleh," to be found in I R. 66, with which it also has much in common as to its contents. Both belong to the class of the so-called *kudurrû* inscriptions.<sup>8</sup> A piece of ground situated in the land of Kaldi, in the province of Bit-Simmâgir (I, 1, 2), which for many years (I, 3-8) had been in possession of the family of a certain Nabû-shum-iddina (I, 15) but had been unlawfully reduced in size by Ekarra-iqisha, at that time governor of Bit-Simmâgir (I, 9-15), was upon the complaint of the owner (I, 16-II, 5) restored to its original extent by

<sup>1</sup> Identical with S. 2106, I, 9. See above, p. 11.

<sup>2</sup> Cf. Belser in *B. A.* II, p. 197, l. 31.

<sup>3</sup> Cf. *R. P.*<sup>2</sup>, Vol. V, p. 111, l. 14; p. 112, l. 16. Cf. also below, p. 41.

<sup>4</sup> Such long reigns appear in no way improbable when compared with the longer reigns of fifteen rulers of the first and second dynasties of Babylon.

<sup>5</sup> Sayce (*R. P.*<sup>2</sup>, Vol. I, p. 17, note 3) regards this city as identical with Isin and Patesi. Cf. II R. 53, 13a.

<sup>6</sup> Cf. Harper, *Hebraica* V, pp. 74-76.

<sup>7</sup> Cf. "Table of Contents," Pl. 30, 31.

<sup>8</sup> I reckon as such not only "those Babylonian documents which are inscribed on blocks of stone not always quite regularly hewn" (Belser, *B. A.* II, p. 111), but also those which, like ours and the Za'aleh stone, were kept within doors and possibly as duplicates of the "stèles," which were naturally exposed to destructive influences, so that in disputes concerning boundaries they might furnish the basis for a legal decision.

Bêl-nâdin-aplu, king of Babylon, in the fourth year of his reign (II, 6-10). The document closes with a blessing for the official who in time to come shall respect the decision (II, 11-20), and with a curse against him who shall remove the boundary again (II, 21-24).

Apart from the fact that the stone furnishes us with the name of one of the early kings of the "Sea-land," with that of a hitherto unknown province or county of the land of Kaldi,<sup>1</sup> and with other details of interest, it is of the greatest importance for its chronological bearings. For the following reasons, the stone must be assigned to the Pashe dynasty: (1) The cuneiform characters are those which are characteristic of the documents of that period, and especially they resemble those of the charter (*Freibrief*) of Nebuchadrezzar I.<sup>2</sup> (2) Ekarra-ikisha, son of Ea-iddina, is mentioned as an official<sup>3</sup> both on our stone (I, 10, 11; II, 6) and on that of Za'aleh (II, 6). From this it follows that our stone belongs to about the same time as the other which bears the date of the first year of King Marduknâdinahê. (3) But we are able to fix the date of our stone even more exactly from the statement in col. I, 7-15, according to which the piece of land in question was in possession of the family of Nabû-shum-iddina until the time of Nebuchadrezzar I, but in the fourth year of King Bêlnâdinaplu was unlawfully encroached upon by the governor, Ekarra-ikisha. The result naturally is that the stone dates from the reign of Bêlnâdinaplu, and that the latter was the immediate successor of Nebuchadrezzar I. This proves, at the same time, that the supposition made by Winckler<sup>4</sup> and Delitzsch,<sup>5</sup> that Marduknâdinahê was the immediate successor of Nebuchadrezzar I, is wrong, and that the order is rather Nebuchadrezzar I, Bêlnâdinaplu, Marduknâdinahê.

The question arises, What place must be assigned to this group of three kings in the dynasty of Pashe? This, in my opinion, can be answered with entire certainty. For although the Babylonian list<sup>6</sup> has been broken off at the very place where the names of the rulers of this dynasty once stood, yet the characters which remain of the last three kings serve us in solving the question. Of the five known kings of this dynasty, 1. Nebuchadrezzar I, 2. Bêlnâdinaplu, 3. Marduknâdinahê, 4. Mardukshâpik-zirim (*sic!*)<sup>7</sup> (not Marduktâbikzirim)<sup>8</sup> 5. Rammânapluiddina, none of them fit into the

<sup>1</sup> Delitzsch, *Paradies*, p. 202 seq.; Winckler, *Unters.*, p. 51 seq.

<sup>2</sup> Cf. Hilprecht, *Freibrief Nebukadnezar's I*, and V. R. 55-57.

<sup>3</sup> On our stone he appears as "governor of Bit-Sinnagir;" on that of Za'aleh as "governor of the city of Ishin;" so that he probably had been transferred on the accession of Marduk-nâdinahê, or possibly a little earlier. The previous "governor of Ishin" was Shamash nadin shumu, son of Atta-ilûma (cf. *Freibrief Nebukadnezar's I*, col. ii, 17).

<sup>4</sup> *Gesch.*, p. 96. <sup>5</sup> *Gesch.*, p. 93.

<sup>6</sup> Winckler, *Unters.*, p. 146 seq.

<sup>7</sup> A cylinder fragment of this king, in possession of Mr. Talcott Williams, of Philadelphia, was transliterated and translated in *Z. A.* IV, 301-323. Paleographic reasons are decisive in fixing the date of this cylinder. Mr. Williams has given me his kind permission to publish the cuneiform text in the second part of the present volume. Cf. below, p. 14.

remaining characters of the last three names of the dynasty. It follows, therefore, that all the five must have reigned before these. As the kings which have been numbered 4 and 5 are known to have been successors of Marduknâdinahâ, it likewise follows that Nebuchadrezzar I cannot have stood lower than the fourth place in the list. It may be safely asserted, however, that he stood in the first place, and was, therefore, the founder of the Pashe dynasty. To this two objections may be offered: (1) That the traces of the cuneiform characters which follow the number of the years in the List b do not favor the reading of *Nabû*; (2) that Sayce,<sup>1</sup> on the evidence furnished by the "Early Tablet of the Babylonian Chronicle,"<sup>2</sup> col. IV, 17, claims that place in the list for a king *Rammîmu-sharra* [or *shum*]<sup>3</sup> -*iddina*. In reply to this the following is to be said:

1. Scholars have adhered too closely to the view that the mutilated beginning of the first line of the List b contains after *ilu* traces of the sign SIIU,<sup>4</sup> the ideogram for the god Marduk. Winckler, in his edition of the list, cuts loose from this assumption, and gives as certain only *ilu*. This variation from the carefully guarded tradition is supported by Bezold's remark<sup>5</sup> that "at this point the tablet is in a most lamentable condition." The latter, however, seems to recognize traces of two other wedges immediately following. But the chief problem is whether beneath the two horizontal wedges of *ilu*, there can be seen a small horizontal wedge so that the sign can be completed to the combination of *ilu* and AG,<sup>6</sup> the ideogram for *Nabû*. From the fact that all those who have examined the list personally are silent on this point I infer that the tablet at this place is too indistinct to permit any definite conclusion. Then, however, there is nothing in the remaining traces that forbids the reading of *Nabû* instead of Marduk.

2. From what we know from the scanty cuneiform accounts,<sup>7</sup> it is clear that the last years of the Cassite dynasty were a time of war and political disturbance, and that it was the weakness of its last representative which furnished the opportunity for its own overthrow and for the rise of the house of Pashe. No matter what verb may have stood in the effaced passage *R. P.*<sup>8</sup>, Vol. V, p. 112, l. 16,<sup>9</sup> the supposition

<sup>1</sup> *R. P.*<sup>2</sup>, Vol. V, p. 112, note 1.

<sup>2</sup> *R. P.*<sup>2</sup>, Vol. V, pp. 103-114.

<sup>3</sup> The reading of the middle character seems to be doubtful. Mr. Pinches would render a great service to Assyriologists by publishing the exact cuneiform text at an early date.

<sup>4</sup> Brünnow, *l. c.*, 10834.

<sup>5</sup> *Z. A.* IV, p. 317, note 1.

<sup>6</sup> Brünnow, *l. c.*, 2786. Cf. Hommel, *Gesch.*, p. 418.

<sup>7</sup> Cf. especially *R. P.*, Vol. V, pp. 111, 112, l. 14-22.

<sup>8</sup> I favor *umashshir*, "he left," instead of "he renounced" or "abdicated" (Pinches). Cf. however, Tiele, *l. c.*, p. 165.

of Sayee, that line 17 contains the name of the second king of the Pashe dynasty, seems to me improbable, since the same Elamite king, *Kidin-Khutrutash*,<sup>1</sup> who already had attacked Akkad in the time of Bēlshumiddina, is again the assailant in this passage. If Sayee were right, this Elamite would have made his second incursion into Akkad about twenty years after the first. This in itself is possible, but it is made less probable by the expression "Rammānu-shum-iddina returned," which apparently connects this section closely to that which precedes. Besides it will be noticed that Rammānu-shum-iddina does not bear the title of king, as Bēlshumiddina. It seems more probable, therefore, to see in Rammānu-shum-iddina, the unfortunate son (or possibly another relative) of Bēlshumiddina, who "returned" from the place to which Bēlshumiddina or his family had fled, in order to take possession of the throne as his lawful inheritance.

This leads me to the discussion of the reasons for regarding Nebuchadrezzar I as the founder of the Pashe dynasty.

1. It needs no proof that at a time when a country is harried by a powerful enemy,<sup>2</sup> and a descendant of illustrious ancestors puts forward claims to the crown, which are based on historic rights, a usurper who is to found a new dynasty must distinguish himself by eminent courage and ability. Such an able ruler, who, according to our present knowledge, surpassed in preëminence all the other kings of his dynasty, Nebuchadrezzar I is certified to have been. He conducted successfully the wars against Elam, the hereditary enemy of Babylon in the East, turned his arms victoriously against the North by "casting down the mighty Lulubæan," and marched, as no other Babylonian king for centuries had ventured, conquering into Syria.

2. It is worthy of notice that both the documents bearing his name are written in connection with his successful conflict with Elam. His wars with this country, therefore, must have been especially important, perilous and of long duration.<sup>3</sup> Since we have learned from Pinches' recent publication of the Babylonian Chronicle (col. IV, l. 14-22) that the Elamites took advantage of the weakness of the last Cassite king to devastate Northern and Southern Babylonia, the campaigns of Nebuchadrezzar I against Elam become of especial significance. As a usurper he manifestly was able to hold his position only by rendering the Elamites harmless and by defeating them on their own soil, thus "avenging Akkad,"<sup>4</sup> and restoring quiet and peace to his own country.

<sup>1</sup> This and not *Khutru ana* or *Khutrudish* (Pinches, *l. c.*, pp. 111-113) is the probable reading. For the value *tash* of the character in question see Hilprecht in *Z. A.* VII, pp. 309, 310, 314. The name means "subject (servant) of the god Khutrutash" (cf. god Marūtash).

<sup>2</sup> R. P., Vol. V, pp. 111 seq.

<sup>3</sup> Winckler, *Gesch.*, p. 96.

<sup>4</sup> Hilprecht, *Freibrief*, col. I, 13.

3. Nebuchadrezzar I bears titles which differ entirely from those at that time characteristic of the rulers of Babylonia. He calls himself, in the manner of the Egyptians, *Shamash mitishu*, "the Sun of his land;" or *mushammihu nishishu*, "he who makes prosperous his people;" *nisir kuduriti mukinu able*,<sup>1</sup> "he who protects the boundaries, establishes (measured) tracts of land;" *shur kiniti sha din mishari idinu*, "the king of the right, he who judges a righteous judgment;" all are titles which probably refer to the fact that just before the reign of Nebuchadrezzar I there was in Babylonia a time of profound misery, when the land did not enjoy sunshine, and when the peaceful possession of well-defined property was impossible, as the violence of the stronger superseded law and order; while, at the same time, the boundaries of the empire were constantly invaded by powerful enemies; in other words, anarchy as we know it existed in Babylonia at the close of the reign of Bēlshum-iddina. The significant title, *shālibu Kashshi*, "the conqueror of the Cassites," acquires doubtless, in this connection, the significance of an allusion to the circumstance that it was he who had achieved the restoration of the Semitic element through the overthrow of the Cassite dynasty.<sup>2</sup>

4. The boundary stone IV R.<sup>3</sup>, 38, which is dated in the time of Merodachbaladan I, mentions the house (I, 10) and the son (II, 34, 35) of a certain Nazi-Shikhu, while in the "Freibrief" of Nebuchadrezzar I, a certain Nazi-Shikhu is named as a high dignitary, *kalu Alkud*. In view of the rare occurrence of this name in Babylonian literature<sup>4</sup> it is natural to regard the two bearers of the same name as identical. This identification, however, is possible only if Nebuchadrezzar I reigned not long after Merodachbaladan I,<sup>4</sup> i.e., if he, as founder of the Pashe dynasty, came into power some four years after the latter's death.

<sup>1</sup> I formerly transliterated this word *aplū* (as Peiser still does in Schrader's *K. B.* III, Part I, p. 164). But since 1886 I have changed my view and substituted the above. As the word stands parallel to *kuduriti*, it must have a similar meaning. In spite of *nahbabu*, II R. 22, 29, b. c., *aplū* is to be compared with the Hebrew, יְהִי אֶתְן, which, in view of the Ethiopic and Arabic *hubb* has h. Cf. also Delitzsch, *Wörterbuch*, p. 37, no. 30. In view of the title above quoted it does not seem improbable that Nebuchadrezzar I assumed his highly significant name, "Neho, protect the boundary," only after his usurpation. Another interpretation of the name, "Nebo, protect (thy) servant," has recently been offered by Jäger (*B. A.* I, 471, note \*). But where is the "thy"? The proper names *kudurru* and *kudurru*, quoted by Jäger, (i.e.), are not to be regarded as exclamations but as abbreviations of originally longer names. As the middle part of the name of Nebuchadrezzar is written either *kudurru* or *kudurri* (Bezold, *Babylonisch-Assyrische Literatur*, p. 126), or *kudurra* (Pl. 32, col. II, 7, of the present volume), it cannot mean "my boundary," as I formerly interpreted (*Freibrief*, p. viii, note 1), but "the boundary." Cf. my remarks in *The Study School Times*, February 20, 1892, p. 115, note 3.

<sup>2</sup> Cf. Hommel, *Gesch.*, p. 451.

<sup>3</sup> Cf. col. VI, 18 of the boundary stone (published by Belser in *B. A.* II, pp. 171-185), which furnishes us data from the time of the kings *Nibū kudurri-ugur* and *Nibū-morkin aplū*. For my transliteration and the formation of the name, cf. above, p. 33 and note 5.

<sup>4</sup> For as the son of Nazi-Shikhu who appears as a witness under Merodachbaladan I, was already in possession of the important office of a *sukullu*, his father must have been advanced in years.

5. The second king of the Pashe dynasty, according to List b, reigned only six years. And indeed, while the titles and conquests of Nebuehadrezzar I in his "Freibrief" imply a comparatively long reign, there are indications that his immediate successor, Bēlnādinaplū, ruled but a short time. This does not necessarily follow from the circumstance that the document on Plates 30 and 31 is dated in the fourth year of his reign; but from the fact that Tāb-ashāp-Marduk,<sup>1</sup> son of Esagilzēr,<sup>2</sup> already mentioned under Nebuehadrezzar I as governor of Halwān, appears again as *sukallu* in the first year of Marduk-nādin-ahē, *i. e.*, about twenty years later; for it is very unlikely that the same person occupied a high and responsible position under three successive kings, if both of the former two had reigned a long period.

6. Finally this assumption enables us in the simplest way to dispose of certain chronological difficulties, upon which I cannot enter into details here (cf. *e. g.* *Z. A.* III, p. 269).

The statement of Sennacherib<sup>3</sup> furnishes us with a definite datum for the chronology of the Pashe dynasty. As it seems most natural to connect the carrying off of the images of the gods of Ekallāti, with Marduknādinahē's victory over Assyria, in the tenth year of his reign,<sup>4</sup> we obtain 1107 B. C. as the tenth year of that king's rule, and 1116 B. C. as the year of his accession to the throne. In accordance with what has been said above, Nebuchadrezzar I reigned 1139-1123 B. C.,<sup>5</sup> and Bēl-nādin-aplu in 1122-1117 B. C.

A word remains to be said as to the length of the period covered by the Pashe dynasty. That the reading of seventy-two years which have been generally assigned to it is impossible, Peiser has shown beyond question by a very simple calculation.<sup>6</sup> The number of twelve years for the seventh king of this dynasty, assumed by Tiele

<sup>1</sup>The reading *Tabu-ri'ēn-Marduk*, "A beneficent king is Marduk," preferred by Tiele (*Gesch.*, p. 161, note 1), instead of that given above (and first proposed by Oppert and Ménaut in *Documents Juridiques*), needs no refutation. *Tāb-ashāp-Marduk* is the only possible one and means "Good is the exorcism of Marduk." The *Caillon de Michaux* upon which *Tāb-ashāp-Marduk*, apparently not so far advanced in years, likewise appears, belongs to the reign of Nebuchadrezzar I or of Bēlnādinaplū (cf. Tiele, *t. c.*, p. 161, and Hommel, *Gesch.*, pp. 454, 459).

<sup>2</sup>That *Esayilzir* is identical with the *Iua-Esayilzir* of the Za'aleh stone (col. II, 12), was shown in my commentary on the "Freibrief Nebukadnezar's I," in 1882, which at the time was not printed because of a two years' illness. At present the proof of their identity is unnecessary. Cf. *Eulbar-shurki-iddina*, III R. 43, col. I, 29, and *Iua-Eulbar-shurki-iddina*, V R. 60, col. I, 29. Cf. also Delitzsch, *Kossäer*, p. 15 (cf. however *Gesch.*, "Übersicht"). To a different effect Jeremias in *B. A.* I, pp. 270, 280; and Peiser in Schrader's *K. B.* III, Part 1, p. 177.

<sup>3</sup>*Bavian*, 48-50. "Rammān and Sala, the gods of the city of Ekallāti, which Marduknādinahē, king of Akkad, at the time of Tiglath-Pileser, king of Assyria, carried off and brought to Babylon, I carried out of Babylon 418 years later, and brought them back to Ekallāti, to their place," *i. e.*, in the year B. C. 689, when Sanherib conquered Babylon.

<sup>4</sup>Cf. III, R. 43, col. I, 5, 27, 28.

<sup>5</sup>This calculation confirms strikingly the year 1130 B. C., which I gave as the approximate date of his "Freibrief" in 1883.

<sup>6</sup>*Z. A.* VI, p. 268 *seq.*

(*l. c.*, p. 111) and favored by Delitzsch,<sup>1</sup> finds no support in Winckler's edition and besides does not suffice to solve the chronological difficulty. As according to Peiser (*l. c.*) the passage is much effaced,<sup>2</sup> and as his proposed reading,  $60 + 60 + 12 = 132$  years, is the most simple and probable<sup>3</sup> solution of the existing difficulty, I accept it and accordingly construct the following table:

- |                                      |   |
|--------------------------------------|---|
| 1. Nebuchadrezzar I, . . .           | 1139–1123 (seventeen years).                    |
| 2. Bēl-nādin-aplu, . . . .           | 1122–1117 (six years).                          |
| 3. Marduk-nādin-ahē, . . .           | 1116–c. 1102 (c. fifteen, at least ten, years). |
| 4. Marduk-shāpik-zirim, <sup>4</sup> |   |
| 5. Rammān-aplu-iddina, . . .         | c. 1101–1053 (forty-nine years).                |
| 6–7. Two missing kings, . . .        |   |
| 8. . . . . . . . . . .               | 1052–1031 (twenty-two years).                   |
| 9. Marduk-bēl . . . . , . .          | 1030–1029 (one year and six months).            |
| 10. Marduk-zēr . . . . , . .         | 1029–1016 (thirteen years).                     |
| 11. Nabū-shum . . . . , . .          | 1016–1007 (nine years).                         |

Total one hundred and thirty-two years and six months.

"Anhang" to his *Geschichte*.

<sup>2</sup> It is to be regretted that Winckler has not indicated the actual condition of the passage by shading the effaced portions of the characters.

Cf. also Winckler, *Gesch.*, p. 329, note 17. Another possibility (that  $60 + 10 + 10 + 2 = 82$  stood originally there) is less probable for various reasons.

<sup>4</sup> This name has been transliterated *Marduk-shāpik-zir-mati* (Tiele, *Gesch.*, p. 155; Delitzsch, *Gesch.*, "Übersicht") or *Marduk-shāpik-kul-lut* (Winckler, *Gesch.*, p. 98). I regard both transliterations as incorrect, and would substitute that given above for the following reasons: (1) The cylinder fragment published by Dr. Jastrow (cf. above, p. 31, note 7) was unfortunately misunderstood by the latter and misread in various passages. Having examined the fragment carefully, I find that the old Babylonian character transliterated *tu* by Jastrow is distinctly the sign *šir* in the form so characteristic for the documents of the Pashe dynasty. The name can only be read *Marduk-shāpik-zir-im*. (2) This correct reading is important in connection with the transliteration of the name of Rammān-aplu-iddina's predecessor. It is in itself improbable that two rulers of a Babylonian dynasty of eleven kings bore names almost (if not wholly) identical. The thought forces itself upon our mind that Marduk-shāpik-zirim is the same person as the king whose name was heretofore generally read Marduk-shāpik-zēr-mati. That at least these two names are identical is certain. The last character of the latter name (*M.17*; Brünnow, *l. c.*, 7386) was either erroneously read by the Assyriologists who copied the so-called "synchronistic history," or by the Assyrian compiler who used a Babylonian original, instead of the character *RIM* (Brünnow, *l. c.*, 8867). For it is well known among Assyriologists that the two characters are nearly identical in the later-middle and the latest periods of Babylonian cuneiform writing. In consideration of this fact, and in view of the phonetic writing *zi-ri-im* on the cylinder fragment, I unhesitatingly read the name in question either phonetically *Marduk-shāpik-zir-rim*, or ideographically (plus phonetic complement) *Marduk-shāpik-zirim(-rim)*. The king, Marduk-tābik-zirim, introduced by Dr. Jastrow and accepted by Peiser (Schrader's *K. B.* III, Part 1, p. 162 *seq.*) as an hitherto unknown ruler of the Pashe dynasty thus disappears. As to my other corrections of certain readings offered by Dr. Jastrow in connection with the cylinder in question cf. "Sprechsaal" in one of the next numbers of *Z. A.*

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### *Part I. Plates 1-35 and I-XV.*

#### ABBREVIATIONS.

**c.**, circa; **C. B. M.**, Catalogue of the Babylonian Museum, University of Pennsylvania; **col.**, column(s); **d.**, diameter; **Dyn.**, Dynasty; **E.**, East; **fragm.**, fragment(ary); **h.**, height; **Inser.**, Inscription; **l.**, length; **li.**, line(s); **m.**, meter; **N.**, North; **Nippur I, II, III**, etc., refers to the corresponding numbers on Plate XV; **No.**, number; **Nos.**, numbers; **N. P.**, Notebook of Dr. Peters made on the ruins of Nippur during the second year's excavations; **Obv.**, Obverse; **orig.**, original(ly); **p.**, page; **Phot.**, Photograph; **Pl.**, Plate; **Rev.**, Reverse; **S.**, South; **Sq.**, Squeeze; **T.**, Temple of Bel; **th.**, thick(ness); **W.**, West; **w.**, width; **Z.**, Ziqqurat; **Z. A.**, Zeitschrift für Assyriologie.

Measurements are given in centimetres. Whenever the object varies in size, the largest measurement is given

#### I. AUTOGRAPH REPRODUCTIONS.

PLATE.	TEXT.	DATE.	DESCRIPTION.
1	1	Sargon I.	Door socket in diorite, somewhat smaller than the following. <i>Nippur</i> III, beneath the rooms of T. on the S.E. side of Z. Inser. 18.5 × 10.12, 2 col., 24 li. Sq. On the rough edge, scratched in the rudest way, is the same inser. as Pl. 14, Nos. 23-25 (cf. also Pl. 12, No. 20).
2	2	Sargon I.	Door socket in diorite, 75 × 41.5 × 17.5. <i>Nippur</i> III, same place as No. 1. Inser. 17.8 × 10.35, 2 col., 23 li. C. B. M. 8751. Cf. Pl. I, 1. The variants li. 17 and 21 have been taken from a third door socket in diorite, bearing the same inser. as No. 2, and found in another trench a short distance from it.
3	3	Sargon I.	Brick stamp of baked clay, brown, with handle, 9.45 × 13.55 × 2. <i>Nippur</i> III, close to the S. E. wall of Z. Inser. 2 col., 6 li. C. B. M. 8751. Cf. Pl. II, 2.
3	4	Naram-Sin.	Brick stamp of baked clay, cream colored, handle wanting, 11.75 × 12.08 × 2. <i>Nippur</i> V, in the N.W. extremity. Inser. 3 li. C. B. M. 8755. Cf. Pl. II, 3.
4	5	Alusharshid.	Three fragments of a dolomite vase. Orig. d. of the vase c. 40. Fragm. 8891: 11.10 × 7.7 × 3.8. Fragm. 8892 a and b (glued together): 20.5 × 9.8 × 3.8. <i>Nippur</i> III, approximately same place as Pl. I, No. 1. Inser. orig. 25.57 × 7.2, 13 li. C. B. M. 8891, 8892 a and b. The text has been restored by the aid of fragm. 8866, 8865, 8843, 8860, 8859, 8858, 8853, 8851 on the scale of fragm. 8892. Cf. Pl. III, 4-12.

PLATE.	TEXT.	DATE.	DESCRIPTION.
5	6	Al-usharshid.	Fragm. of a vase in reddish nummulite limestone, h. 16.5, d. 18 (of hole 4.1). <i>Nippur</i> III, same place as Pl. 4, No. 5. Inscr. orig. 11.75 × 7.05, 6 li. C. B. M. 888. The text has been restored after No. 5. Cf. Pl. IV, 13.
5	7	Al-usharshid.	Fragm. of a white marble vase, h. 21, d. 16.4 at the base, 11.2 at the centre. <i>Nippur</i> III, same place as Pl. 4, No. 5. Inscr. 4.8 × 5.4, 3 li. C. B. M. 880. Cf. Pl. V, 14.
5	8	Al-usharshid.	Fragm. of a white marble vase, orig. h. 6, d. 14.5. <i>Nippur</i> III, same place as Pl. 4, No. 5. Inscr. (same as Pl. 5, No. 7) 3.2 × 3.8, 3 li. C. B. M. 889.
5	9	Al-usharshid.	Fragm. of a white marble vase, orig. h. 13.5, d. 15 (of hole 6.3). <i>Nippur</i> III, same place as Pl. 1, No. 1. Mark on the bottom, 2.4 × 2.6. Same inscr. as Pl. 5, No. 7. N. P.
5	10	Al-usharshid.	Fragm. of a diorite vase, 7.35 × 2.9 × 0.8, orig. d. 22.2. <i>Nippur</i> III, same place as Pl. 4, No. 5. Inscr. 3, orig. 11 li. C. B. M. 882.
6	11	Same Period.	White marble tablet, Oby. flat. Rev. rounded, 11.3 × 7.2 × 2.65. <i>Nippur</i> , apparently from the N. W. extremity of V in the neighborhood of Pl. 3, No. 4 (cf. Hilprecht in <i>Z. A.</i> IV, pp. 282-284). Inscr. 8 (Oby.) + 7 (Rev.) = 15 li. C. B. M. 875. Copied by myself on the ruins of Nippur, April 8, 1889.
7	12	Same Period.	Fragm. of a large vase in white marble, 10 × 12.5 × 6.2. Presumably neighborhood of <i>Babylon</i> . Inscr. 2 col., 8 li. C. B. M. 1128.
7	13	c. 3000 B.C.	Fragm. of a slab in compact limestone, 12.8 × 7.35 × 5.55. <i>Nippur</i> III, inside of the great S.E. temple wall. Inscr. 3 col., 15 li. C. B. M. 8841.
8	14	Ur-Gur.	Basalt tablet, Oby. flat. Rev. rounded, lower left corner wanting, 12.25 × 5.58 × 2.2. Northern Babylonia, probably <i>Ursag-Kîsh</i> . Inscr. 8 (Oby.) + 1 (Rev.) = 9 li. C. B. M. 841.
8	15	Dungi.	Agate tablet, bored lengthwise, both sides convex, lower part wanting, 4.4 × 4.3 × 0.8. <i>Nippur</i> III, in a chamber on the edge of the canal outside of the great S.E. wall of T. Oby. Inscr. 8 li. C. B. M. 8598. For Rev. see Pl. 21, No. 43.
9	16	Dungi.	Soapstone tablet, Oby. flat. Rev. rounded, 8.6 × 5 × 1.88. Babylonia, probably <i>Muqayyar</i> . Inscr. 6 (Oby.) + 2 (Rev.) = 8 li. C. B. M. 842.
9	17	Ishme-Dagân	Fragm. of a slab in diorite, 8.1 × 10.5 × 5.6. <i>Nippur</i> III, S. of Z. Inscr. 3 col., 3 + 2 + 2 = 7 li. C. B. M. 3243.
10	18	Ur-Ninib.	Fragm. of a brick of baked clay, brown, 32 (orig.) × 23 (fragm.) × 8.4 (orig.). <i>Nippur</i> III, found out of place in a later structure on the S.E. side of Z. (cf. Pl. 29, No. 82; Pl. 13, No. 22; Pl. 20, No. 38). Inscr. (written) 23.3 × 10.65, 13 li. C. B. M. 9021. Cf. IV, R. 35 <sup>2</sup> , No. 5.
11	19	Bur-Sin I.	Fragm. of a brick of baked clay, brown, 30.5 (fragm.) × 20 (fragm.) × 6.5 (fragm.). <i>Nippur</i> III, found out of place, same place as Pl. 10, No. 18. Inscr. (stamped) 22.5 × 10.5, 10 li. C. B. M. 8642.
12	20	Bur-Sin II.	Door socket in diorite, an irregular cube, c. 19 each side. <i>Nippur</i> III, in a small shrine outside of the great S.E. wall of T. Inscr. 15.4 × 13.4, 2 col., 11 + 6 = 17 li. C. B. M. 8838.

PLATE.	TEXT.	DATE.	DESCRIPTION.
13	21	Bur-Sin II.	Door socket in diorite, $33 \times 28 \times 23$ . <i>Nippur III</i> , same place as Pl. II, No. 19. Inscr. around the hole, $23.5 \times 5.35$ , 17 li. Sq. On the bottom at the edge is the same inscr. as Pl. 14, Nos. 23-25 (cf. also Pl. 1, No. 1).
13	22	Bur-Sin II.	Brick of baked clay, light brown, very soft, covered with bitumen, $30 \times 30 \times 6.5$ . <i>Nippur III</i> , same place as Pl. II, No. 19. Inscr. (written) $5.97 \times 5.3$ , 2 li. Sq. The inscription is generally repeated three or four times on the same brick (edges and sides).
14	23-25	Gande.	Large unhewn blocks of white marble and reddish granite, varying in d. from 25-30. <i>Nippur III</i> , approximately same place as Pl. I, No. 1. Inscr. $6 \times 5.3$ ; $7 \times 6.2$ ; $6.5 \times 7.7$ ; each 3 li. Sq.
15	26	c. 2250 B.C.	Cream-colored soapstone tablet, Rev. broken off, $4.85 \times 4 \times 0.8$ . Presumably neighborhood of <i>Babylon</i> . Inscr. 8 li. C. B. M. 103.
15	27	Hammurabi.	Fragm. of an ornamented soapstone stamp in the shape of a vase, h. 13.3, d. 12.2 at the bottom, 8.7 at the centre. Presumably neighborhood of <i>Babylon</i> . Inscr. (on the bottom) 8 li. C. B. M. 1126. Cf. Pl. IX, 20.
15	28	Cassite Dyn.	Lapis lazuli disc, d. 1.7. The thickness of this class of inscribed objects found at the same place, if not expressly stated in the following lines, varies from 0.2 to 0.8 cm. <i>Nippur III</i> , same place as Pl. 8, No. 15. C. B. M. 8685.
15	29	Cassite Dyn.	Agate cameo, d. 1.55. <i>Nippur III</i> , same place as Pl. 8, No. 15. C. B. M. 8687.
15	30	Cassite Dyn.	Lapis lazuli disc, d. 1.6. <i>Nippur III</i> , same place as Pl. 8, No. 15. C. B. M. 8721.
15	31	Cassite Dyn.	Agate cameo, bored lengthwise, $1.7 \times 1.9$ . <i>Nippur III</i> , same place as Pl. 8, No. 15. C. B. M. 8723.
15	32	Cassite Dyn.	Lapis lazuli tablet, bored lengthwise, $1.65 \times 1.8$ . <i>Nippur I</i> , apparently out of place, in a gully on the surface. C. B. M. 8720.
16	33	Burna-Buriash.	White marble mortar; an uninscribed portion is broken from its side, h. 14.4, d. 12.8. Presumably neighborhood of Babylon. Inscr. $31.5 \times 11.25$ , 27 li. C. B. M. 12. Cf. Pl. IX, 21.
17	33	Burna-Buriash.	The same, continued.
18	34	Burna-Buriash.	Ivory knob of a sceptre (or conventionalized form of a phallus), top rounded, base flat, round hole in the centre, h. 3.5, d. 5.9 at the top, 6.2 at the bottom. <i>Nippur III</i> , same place as Pl. 8, No. 15. Inscr. $5.8 \times 2.42$ , 5 li. C. B. M. 8730. Cf. Pl. X, 23.
18	35	Kurigalzu.	Tablet in feldspar (mottled dark brown and gray), upper (inscribed) surface convex, lower flat, $3 \times 12.2 \times 0.9$ . <i>Nippur III</i> , same place as Pl. 8, No. 15. Inscr. 2 li. C. B. M. 8600.
18	36	Kurigalzu.	Irregular block of lapis lazuli, upper part inscribed, $5.1 \times 9.25 \times 5$ . <i>Nippur III</i> , same place as Pl. 8, No. 15. Inscr. $3.38 \times 1.48$ , 6 li. C. B. M. 8599. Cf. Pl. XI, 25.
19	37	Kurigalzu.	Door socket in white marble with red veins here and there, $46.5 \times 43.8 \times 22$ . <i>Nippur III</i> , on the N.E. side of T. near the outer wall. Inscr. on both sides of the hole, 11 li. intended, but only 7 li. inscribed, $14.3 \times 14.3$ . Copied by myself on the ruins of Nippur, April 6, 1889.

PLATE.	TEXT.	DATE.	DESCRIPTION.
20	38	Kurigalzu.	Fragn. of a brick of baked clay, brown, 32 (orig.) $\times$ 17 (fragn.) $\times$ 7 (orig.). <i>Nippur</i> III, found out of place in a later structure of the inner wall of Z. (cf. Pl. 29, No. 82; Pl. 10, No. 18). Inscr. 13.5 $\times$ 6, 9 li. stamped on the edge: the space being too small, a portion of the last character of each line is wanting. C. B. M. 8636.
20	39	Kurigalzu.	Fragn. of an axe in imitation of lapis lazuli, 9 $\times$ 6.3 $\times$ 2.7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 7 li. C. B. M. 9162. Cf. Pl. XI, 25.
21	40	Kurigalzu.	Fragn. of an axe in imitation of lapis lazuli, 5 $\times$ 6.35 $\times$ 1.5. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. C. B. M. 8661.
21	41	Kurigalzu.	Fragn. of a lapis lazuli tablet, 1.7 $\times$ 1.7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 3 li. C. B. M. 8662. Originally it formed part of No. 46.
21	42	Kurigalzu.	Fragn. of a lapis lazuli tablet, 1.8 $\times$ 1.2. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 2 li. C. B. M. 8663.
21	43	Kurigalzu.	Agate tablet. Rev. of Pl. 8, No. 15. Inscr. 9 li.
21	44	Kurigalzu.	Fragn. of a turquoise tablet. Obv. flat, Rev. rounded; hole bored nearly perpendicular to the lines of the Obv.; 3.4 $\times$ 3.4 $\times$ 0.8. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. C. B. M. 8664.
21	45	Kurigalzu.	Lapis lazuli tablet, with two holes, 2 $\times$ 2.6. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 2 li. C. B. M. 8665.
21	46	Kurigalzu.	Two fragm. of a lapis lazuli tablet, 3.65 $\times$ 7.25. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. In cutting the tablet from the original block of lapis lazuli the last characters of each line were lost. C. B. M. 8666. The copy has been made from an electro-type, on which the space between the two fragments was given too small (cf. No. 41).
22	47	Kurigalzu.	Nine fragm. of a lapis lazuli tablet, 5.1 $\times$ 6 $\times$ 0.7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 6 li. C. B. M. 8667.
22	48	Kurigalzu.	Lapis lazuli tablet, hole bored near the top parallel with the lines. 2.8 $\times$ 3.45. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. C. B. M. 8668.
22	49	Kurigalzu.	Lapis lazuli disc, hole bored near the centre parallel with the lines d. 2.5. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 3 li. N. P.
22	50	Kurigalzu.	Fragn. of an agate ring, d. 1, w. 0.9. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. C. B. M. 8669. The ring originally formed the beginning of a votive cylinder (c. 2.6 cm. long), which was afterwards cut in 3 pieces, each thus forming a ring. For the centre part see Pl. 26, No. 74. The last part has not been found.
22	51	Kurigalzu.	Agate cameo, 3.2 $\times$ 2.4. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. N. P.
22	52	Kurigalzu.	Fragn. of an agate cameo, 1.7 $\times$ 1.2. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 2 li. C. B. M. 8670.
22	53	Nazi-Maruttash.	Fragn. of a lapis lazuli disc. d. 2.97. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 6 li. N. P.

PLATE.	TEXT.	DATE.	DESCRIPTION.
22	54	Nazi-Maruttash.	Lapis lazuli disc, d. 2.05. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. N.P.
22	55	Nazi-Maruttash.	Fragn. of an axe in imitation of lapis lazuli, 4.7 × 4.6 × 1.7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. C. B. M. 8671.
23	56	Nazi-Maruttash.	Magnesite knob of a sceptre (or conventionalized form of a phallus), top rounded, base flat, round hole in the centre, h. 5.2, d. 6.9. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. around the top, badly effaced. C. B. M. 8728. Cf. Pl. X, 24.
23	57	Nazi-Maruttash.	Magnesite knob of a sceptre (or conventionalized form of a phallus), top slightly rounded, base flat, hole in the centre (round above, square below), h. 5.2, d. 6.1. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. around the top, badly effaced. C. B. M. 8727. Cf. Pl. X, 22.
23	58	Nazi-Maruttash.	Fragn. of a lapis lazuli disc, d. 4.4. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. (orig. 8). N. P.
23	59	Kadashman-Turgu.	Fragn. of a lapis lazuli disc, d. 3.7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 6 li. (orig. 7). N. P.
23	60	Kadashman-Turgu.	Fragn. of a lapis lazuli disc, d. 2.55. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. (orig. 5). C. B. M. 8722.
23	61	Kadashman-Turgu.	Lapis lazuli disc, d. 3.55, th. 0.35. Place unknown, probably <i>Nippur</i> . Inscr. 8 li. Original in the Museum of Harvard University, Cambridge, Mass. Cf. Lyon in <i>Proceedings of the American Oriental Society</i> , May, 1889, pp. exxiv-exxxvii, and Hilprecht in <i>Z. A.</i> VIII, pp. 305-318.
23	62	Kadashman-Turgu.	Lapis lazuli disc, d. 2.7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. C. B. M. 8673.
24	63	Kadashman-Turgu.	Irregular block of lapis lazuli, 17.5 × 11 × 9. <i>Nippur</i> III in a room in the mounds S. of T. Inscr. 16.4 × 9.5, 20 li. Sq.
25	64	Kudur-EN-LIL.	Lapis lazuli disc, d. 2.5. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. N. P.
25	65	Kadashman-EN-LIL.	Fragn. of an agate cameo, d. 3.6. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. C. B. M. 8674.
25	66	{Kadashman}-EN-LIL.	Fragn. of an agate ring, orig. d. 2.7 (of the hole, 0.9), w. 0.96. <i>Nippur</i> III, same place as Pl. 8, No. 15. C. B. M. 8675.
25	67	{Kadashman?}-Buriash.	Fragn. of an agate ring, Rev. of No. 66.
25	68	[Kadashman?-Bu]riash.	Irregular block of lapis lazuli, convex on the inscribed surface, 13 × 7.35 × 3. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 11.5 × 5.9, 3 col., 63 li. (orig. 69?). Sq.
25	69	Shagashalti-Shuriash.	Magnesite knob of a sceptre (or conventionalized form of a phallus), top rounded, base flat, round hole in the centre, h. c. 5, d. 7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. around the top. N. P.
26	70	Bibeiasha.	Magnesite knob of a sceptre (or conventionalized form of a phallus), top rounded, base flat, round hole in the centre, h. 4.6, d. 6.8. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. around the top. C. B. M. 8729.

PLATE.	TEXT.	DATE.	DESCRIPTION.
26	71	Bibelaššu.	Lapis lazuli tablet, 2.35 × 2.16. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 5 li. C. B. M. 8682.
26	72	[Bibela-]ššu.	Fragm. of an axe in imitation of lapis lazuli, 11 × 6.95 × 1.25. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 3 li. C. B. M. 8680.
26	73	Cassite Dyn.	Agate cameo, d. c. 1.8. <i>Nippur</i> III, same place as Pl. 8, No. 15. C. B. M. 8683.
26	74	Kurigalzu.	Fragm. of an agate ring, d. 1. w. 1.1. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 3 li. C. B. M. 8684. The ring originally formed the centre part of a votive cylinder. Cf. Pl. 22, No. 50.
26	75	Cassite Dyn.	Fragm. of an axe in imitation of lapis lazuli, 6 × 2.5 × 1.5. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 6 li. C. B. M. 8681.
26	76	... . . . . ia-ash.	Fragm. of an axe in imitation of lapis lazuli, 5.26 × 2.1. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. N. P.
27	77	Cassite Dyn.	Fragment of a vase in soapstone rock, 8.5 × 8.8 (orig. d. at the bottom 13.2). <i>Nippur</i> V, c. 3 m. below the surface. Inscr. 7 li. C. B. M. 8690.
27	78	Nazi-Maruttash.	Fragm. of an axe in imitation of lapis lazuli, 6.2 × 6.2 × 1.7. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 9 li. C. B. M. 8685.
27	79	[Bibela-]ššu.	Fragm. of an axe in imitation of lapis lazuli, 2.35 × 2.85 × 1.5. <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 4 li. C. B. M. 8686.
27	80	c. 1100 B.C.	Fragm. of a reddish granite (boundary) stone of phallus shape, l. 15.5. <i>Nippur</i> III, c. 1.5 m. below the surface on the slope of the T. hill N.W. of Z. Inscr. 2 col., 8 li. Pho. and N. P. Cf. Pl. XII, 32, 33.
28	81	Rammáššum-usur.	Fragm. of a baked brick, yellowish, very soft, partly covered with bitumen, 22.5 (fragm.) × 18.4 (fragm.) × 6.9 (orig.). <i>Nippur</i> III, found out of place in a later structure of the inner wall of Z. (cf. Pl. 29, No. 82; Pl. 10, No. 18; Pl. 13, No. 22; Pl. 20, No. 38). Inscr. written, 15.2 × 8.6, 10 li. C. B. M. 8643.
29	82	Mili-Shikhu.	Brick of baked clay, brown, partly covered with bitumen, 29.6 × 30.2 × 6.7. <i>Nippur</i> III, inner wall of Z. Every brick of this structure bears the name of Mili-Shikhu with exactly the same inscription (stamped), except a few which belong to Ur-Ninib (Pl. 10, No. 18), Bur-Sin (Pl. 11, No. 19), Kurigalzu (Pl. 29, No. 38), Rammáššum-usur (Pl. 28, No. 81). The latter four evidently formed a part of the ancient structure, and were utilized by Mili-Shikhu in his restoration of the platform of Z. Inscr. stamped, 14.8 × 7, 11 li. C. B. M. 8632. Cf. Pinches "An Early Babylonian Inscription from Niffer" in <i>Hebraica</i> VI, pp. 55-58.
30	83	Bél-nádin-aplu.	Black limestone tablet, 16.75 × 12.1 × 5.1. Presumably neighborhood of <i>Babylon</i> . Obv. slightly rounded, 22 li. C. B. M. 13.
31	83	Bél-nádin-aplu.	The same. Rev., rounded, 24 li.
32	84	Nabopolassar.	Cylinder of baked clay, cartridge shaped, hollow, small hole at the top, dark brown with grayish spots: when found, half covered with bitumen: h. 15.2, d. of the base 8.85, d. of the hole 2.2. <i>Babylon</i> . Inscr. 3 col., 45 + 65 + 59 = 169 li. C. B. M. 9090. Cf. Pl. XIII, No. 34. The variants have been taken from a mutilated cylinder (B) in the British Museum, published by Strassmaier in <i>Z. A.</i> IV, pp. 129-136. Apparent mistakes in Strassmaier's edition

PLATE.	TEXT.	DATE.	DESCRIPTION
			are not quoted as variants (cf. also Strassmaier in <i>Z. A.</i> , IV, pp. 106–113, and Winckler in Schrader's <i>Kalinschriftliche Bibliothek</i> III, Part 2, pp. 2–5).
33	84	Nabopolassar.	The same, continued.
34	85	Nebuchadrezzar II.	Fragm. of a baked clay cylinder, barrel shaped, solid, light brown; h. 23.9, d. 8.8 at the top and base, 11.5 at the centre. <i>Babylon</i> . Inscr. 4 col., 23 (orig. c. 48) + 32 (orig. c. 56) + 30 (orig. c. 56) + 28 (orig. c. 48) = 113 (orig. c. 208) li. C. B. M. 1785. Cf. Pl. XIV, No. 35. According to information of the Arabs the cylinder was found whole and intentionally broken lengthwise. The other half is supposed to be in existence.
35	85	Nebuchadrezzar III.	The same, columns III, IV.

## II. PHOTOGRAPH (HALF-TONE) REPRODUCTIONS.

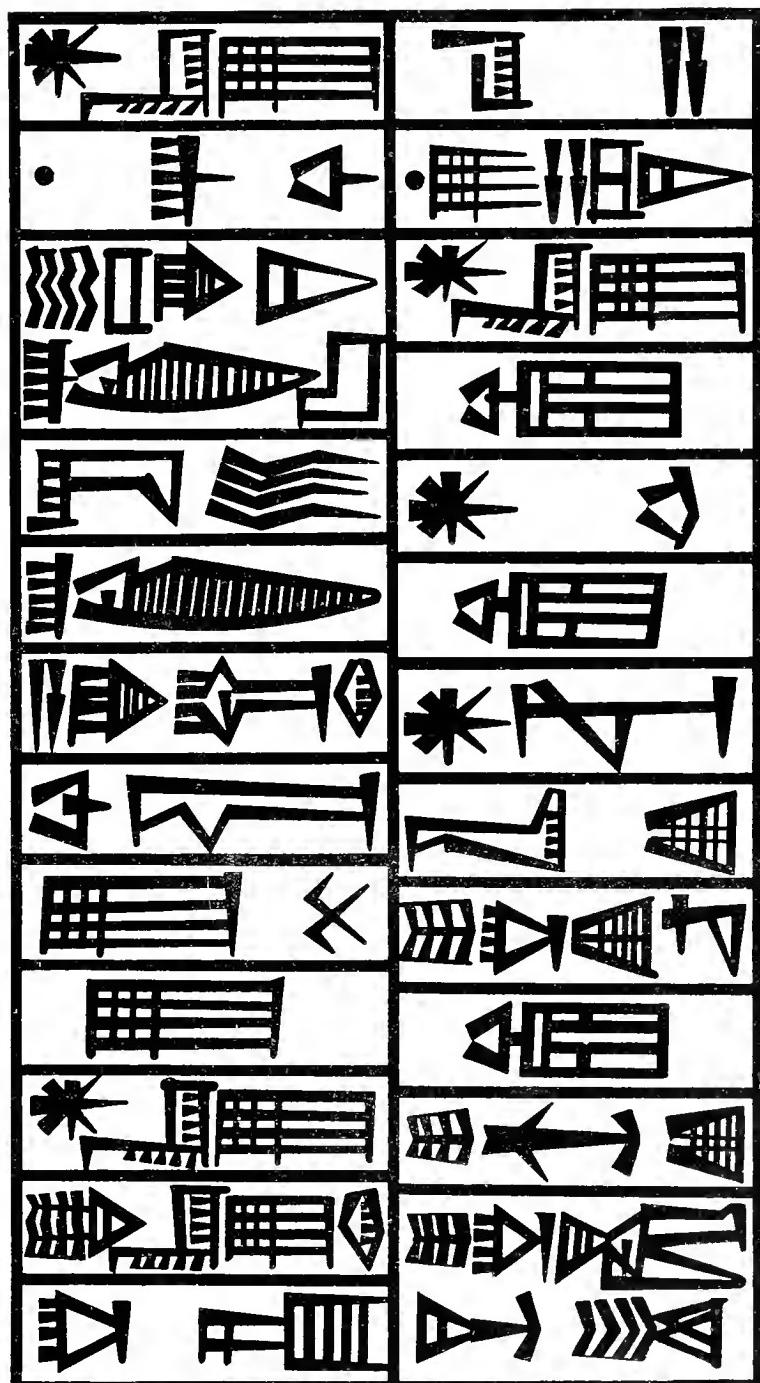
I	1	Sargon I.	Door socket in diorite. <i>Nippur</i> . Cf. Pl. 1.
II	2	Sargon I.	Brick stamp of baked clay, Rev. <i>Nippur</i> . Cf. Pl. 3, No. 3.
II	3	Naram-Sin.	Brick stamp of baked clay, Oby. <i>Nippur</i> . Cf. Pl. 3, No. 4.
III	4–12	Al-nsharshid.	Fragments of vases from which the text on Pl. 4 has been obtained. <i>Nippur</i> . Nos. 4, 5: dolomite; Nos. 6, 8, 9, 10: white marble; No. 7: red banded marble of agate structure; Nos. 11, 12: white marble of stalactitic structure. For the restoration of li. 6 fragm. 8860 (white marble) has been consulted.
IV	13	Al-nsharshid.	Fragm. of a vase in reddish nummulite limestone. <i>Nippur</i> . Cf. Pl. 5, No. 6.
V	14	Al-nsharshid.	Fragm. of a white marble vase with gray and reddish veins here and there. <i>Nippur</i> . Cf. Pl. 5, No. 7.
VI	15	Not later than 2400 B.C.	Fragm. of a white marble slab, 26.65 × 15.8 × 7.9. <i>Abu Habbat</i> . Original in Constantinople. Photograph taken from a cast. Inscr. on both sides and left edge, 391 li. Oby., 9 col., (20 + 25 + 24 + 22 + 22 + 26 + 19 + 23 + 4 =) 185 li.
VII	16	Not later than 2400 B.C.	The same, Rev., 9 col., (19 + 19 + 23 + 25 + 28 + 24 + 25 + 22 + 13 =) 198 li.
VIII	17	Not later than 2400 B.C.	The same, left edge, 1 col., 18 li.
VIII	18, 19	c. 2400 B.C.	Tablets of baked clay, reddish brown with black spots. These tablets have a peculiar shape: they are rounded at both ends and on the left side, but angular and flat on the right side, as if cut off from a larger tablet. <i>Yokha</i> . No. 18: 10.3 × 4.3, th. 1.6 on the left, 2.2 on the right side. C. B. M. 9042. No. 19: 10.62 × 4.5, th. 1.7 on the left, 2.55 on the right side. C. B. M. 9041.
IX	20	Hammurabi.	Fragm. of an ornamented stamp in the shape of a vase, made of soap-stone (composed of a green micaceous and very soft mineral, probably talc). Presumably neighborhood of <i>Babylon</i> . Cf. Pl. 15, No. 27.

PLATE.	TEXT.	DATE.	DESCRIPTION.
IX	21	Burna-Buriash.	Fragm. of a white marble mortar. Presumably neighborhood of <i>Babylon</i> . Cf. Plates 16, 17.
X	23	Burna-Buriash.	Knob of a sceptre (or conventionalized form of a phallus) in ivory. Side view. <i>Nippur</i> . Cf. Pl. 18, No. 34.
X	22, 24	Nazi-Maruttash.	Knobs of sceptres (cf. Pl. X, 23) in magnesite. Top views. <i>Nippur</i> . Cf. Pl. 23, Nos. 57, 56.
XI	25	Kurigalzu.	Inscribed block of lapis lazuli, tablet in process of cutting. <i>Nippur</i> . Cf. Pl. 18, No. 36.
XI	26	Kurigalzu.	Fragm. of a votive battle axe in imitation of lapis lazuli (blue glass). <i>Nippur</i> . Cf. Pl. 20, No. 39.
XI	27	c. 1350 B.C.	Fragm. of a votive battle axe in imitation of lapis lazuli, $8.32 \times 5.65 \times 5.1$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. C. B. M. 8800.
XI	28	c. 1350 B.C.	Fragm. of a votive battle axe in lapis lazuli, $6.4 \times 5.7 \times 1.5$ . The inscription has been erased in order to use the material. <i>Nippur</i> III, same place as Pl. 8, No. 15. C. B. M. 8597.
XII	29-31	c. 1150 B.C.	Three small fragments of an inscribed bas relief in a basaltic stone, h. c. 5. <i>Nippur</i> III, on the S.E. side of the Bur-Sin shrine (cf. Pl. 11, No. 19).
XII	32, 33	c. 1100 B.C.	Fragm. of a reddish granite (boundary) stone of phallic shape. <i>Nippur</i> . Two views of the same stone. Cf. Pl. 27, No. 80.
XIII	34	Nabopolassar.	Cylinder of baked clay, cartridge-shaped, hollow, small hole at the top. <i>Babylon</i> . Cf. Plates 32, 33.
XIV	35	Nebuchadrezzar II.	Cylinder of baked clay, barrel-shaped, solid. <i>Babylon</i> . Cf. Plates 34, 35.
XV	36	1889 A.D.	Plan of the first year's excavations at Nippur (February 5 to April 16).

**CUNEIFORM  
TEXTS.**



1



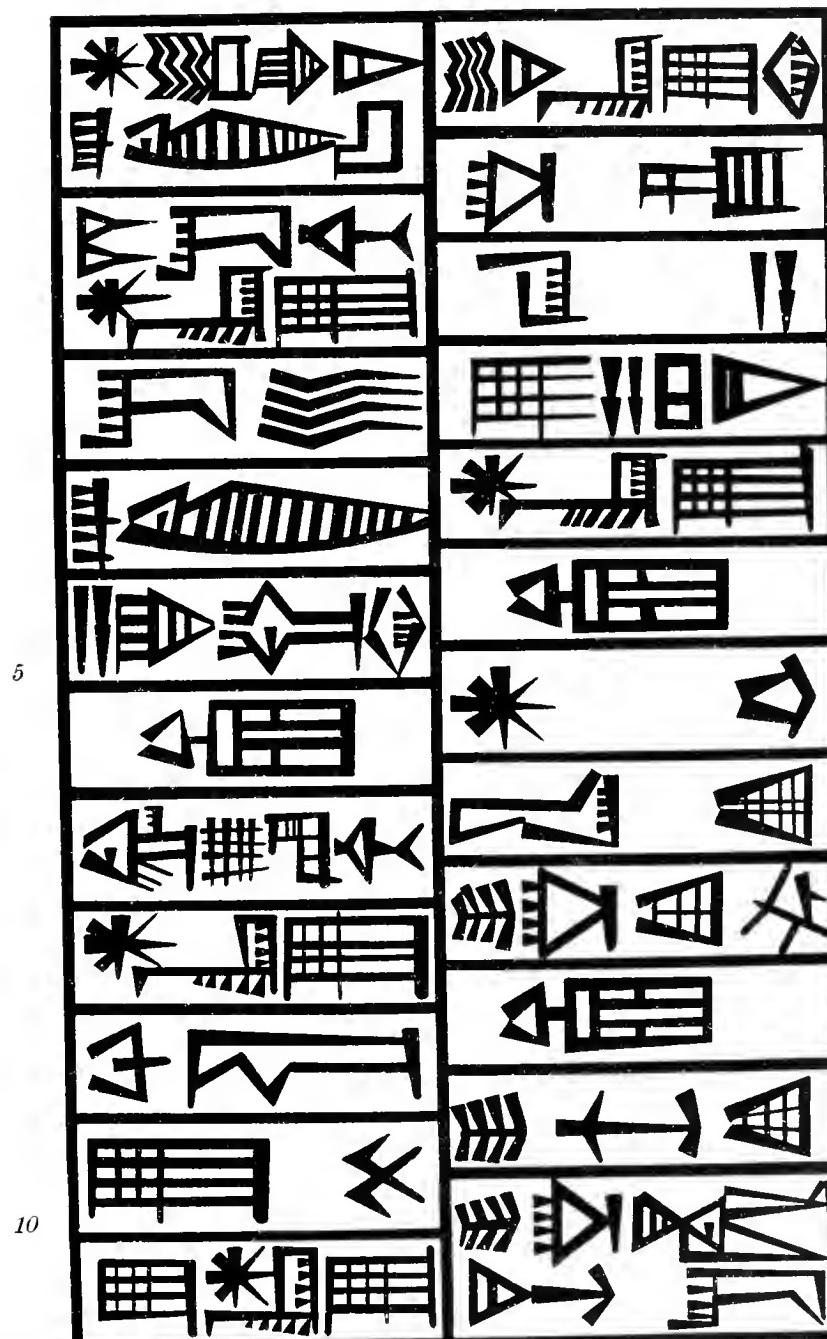
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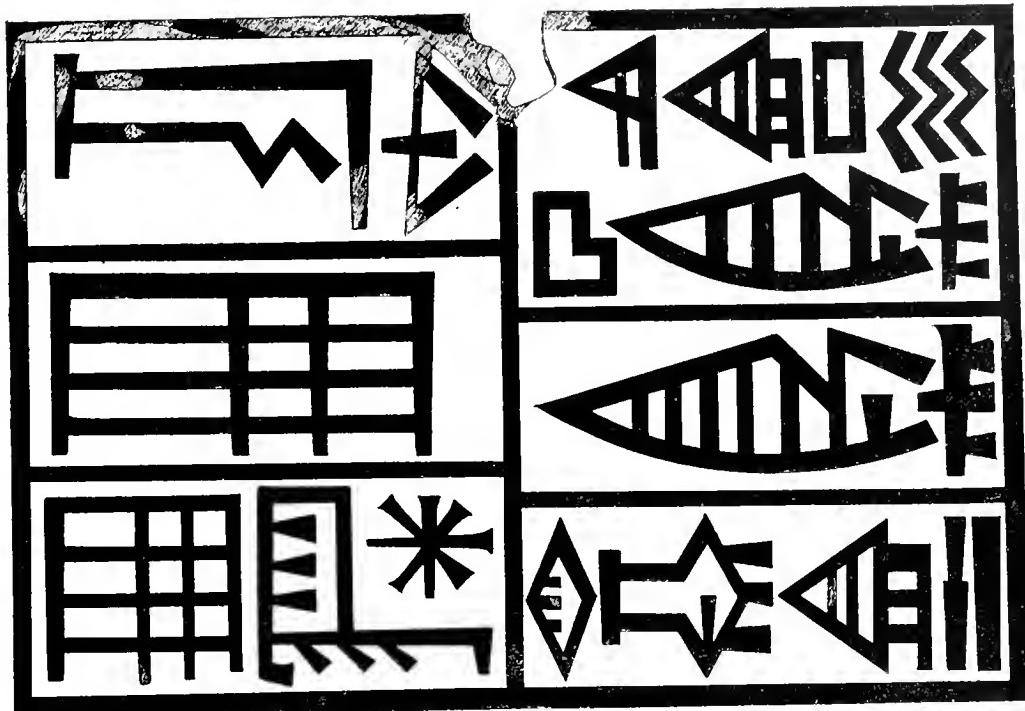
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L. 17 and 21: The duplicate reads

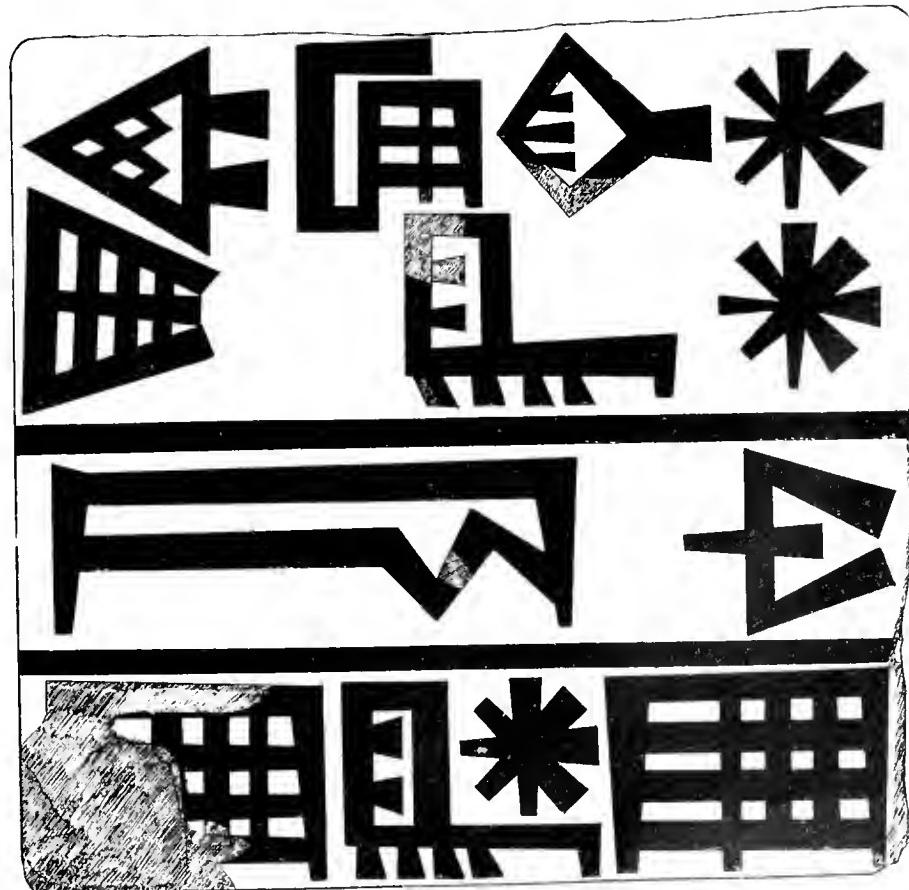




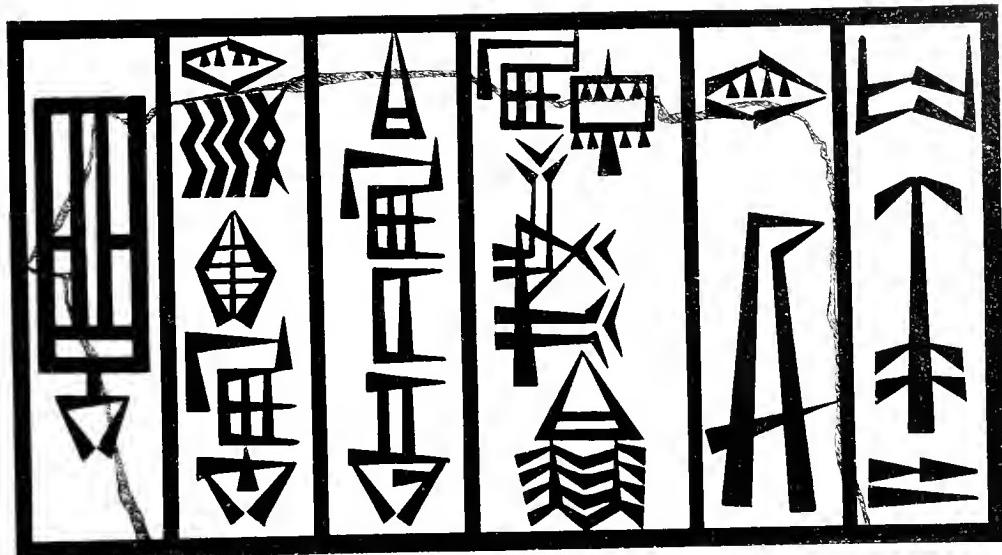
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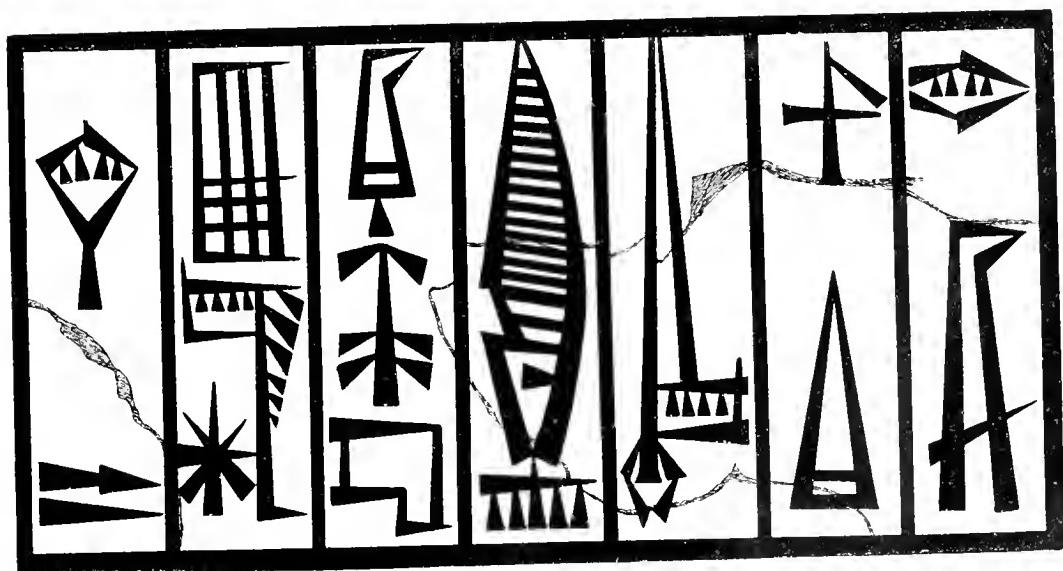






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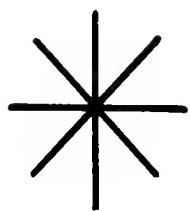
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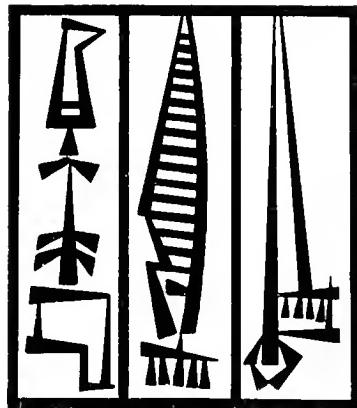
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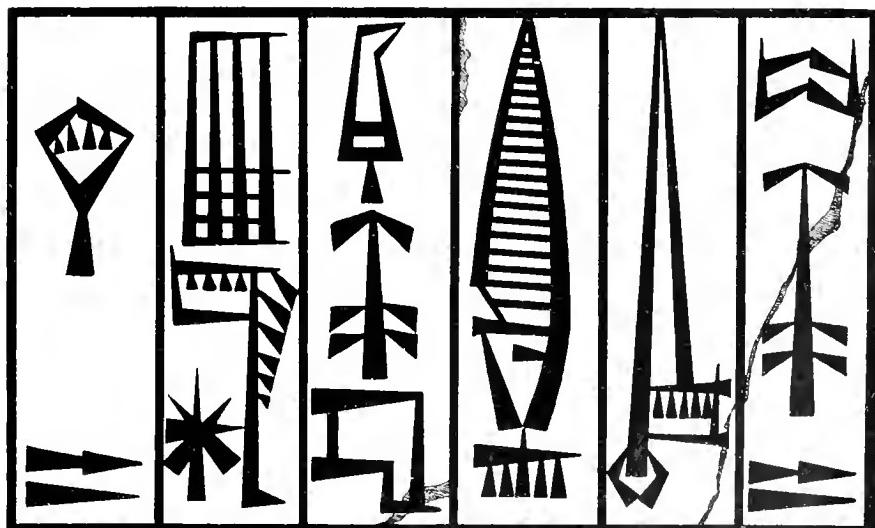
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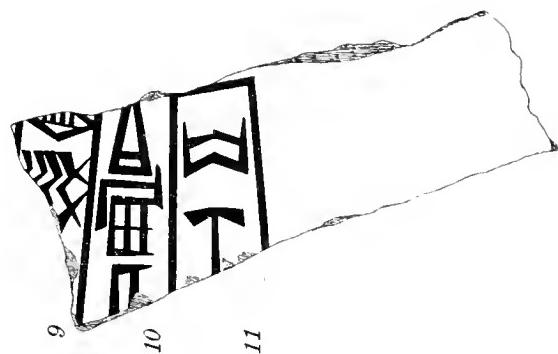
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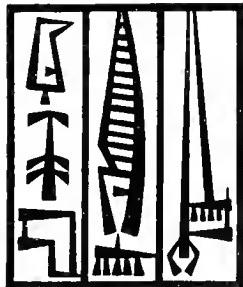
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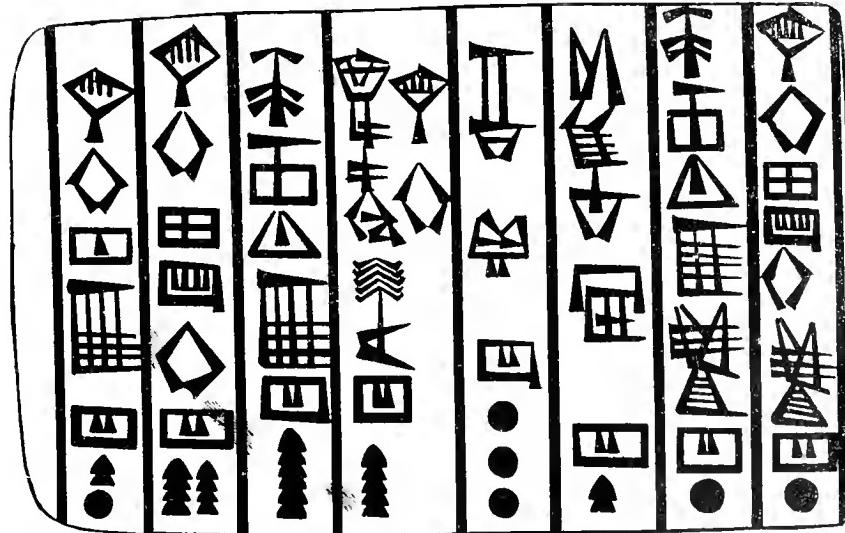
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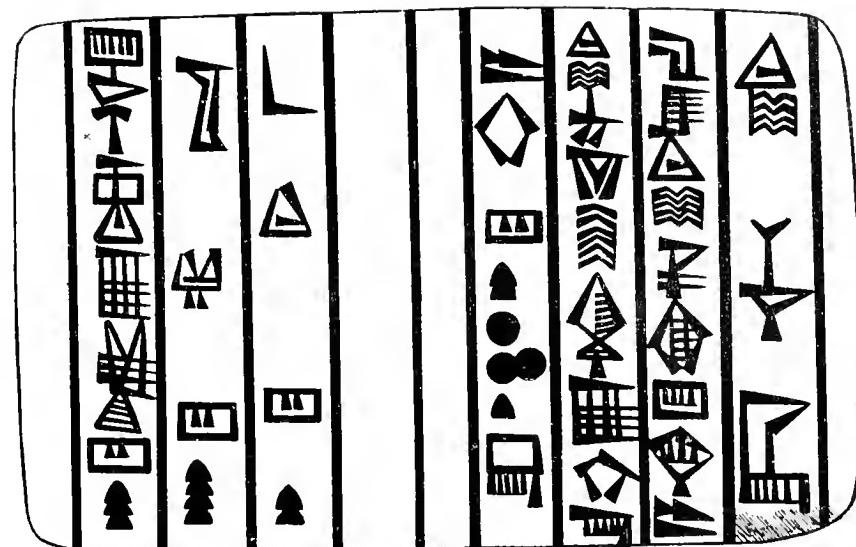
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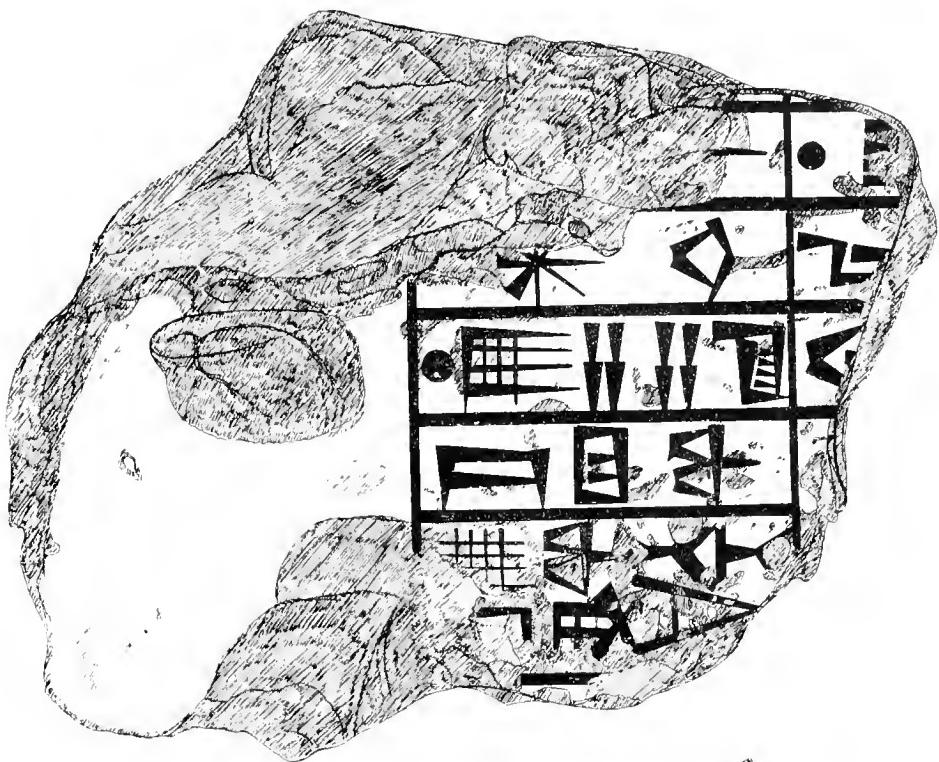
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*Reverse.*

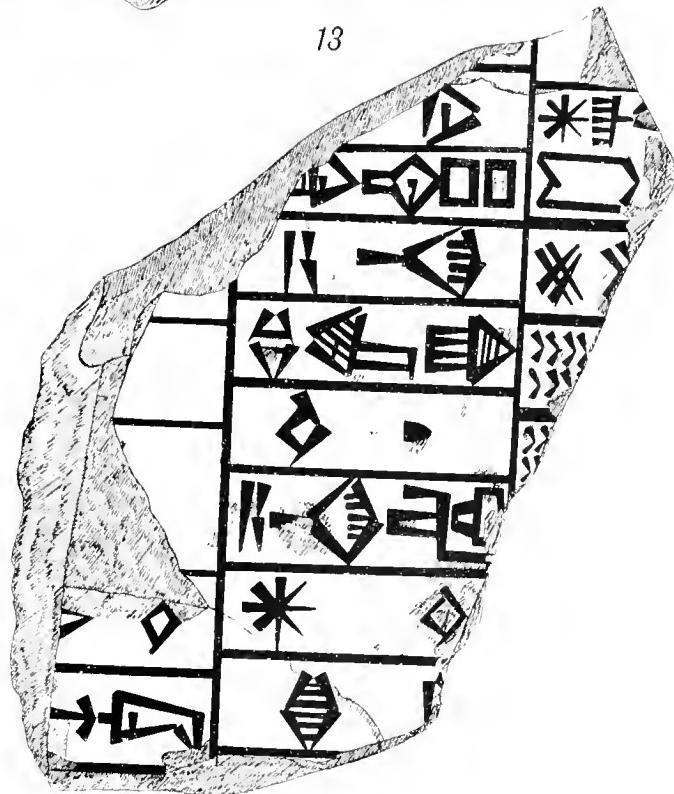
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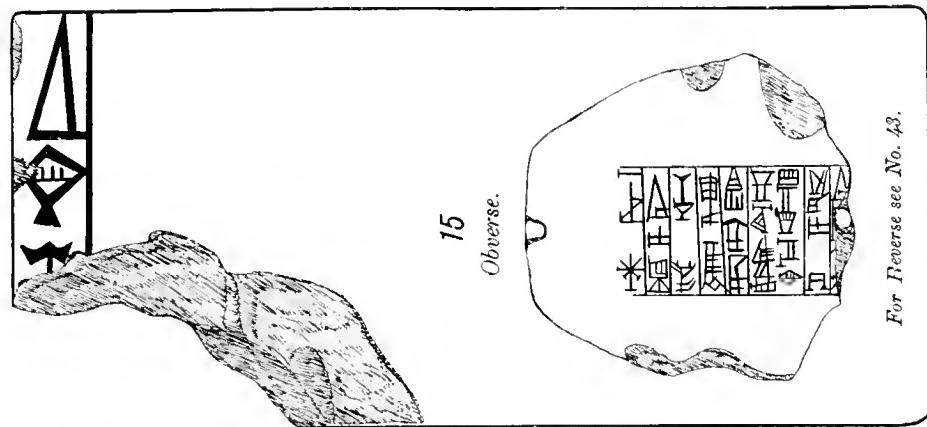


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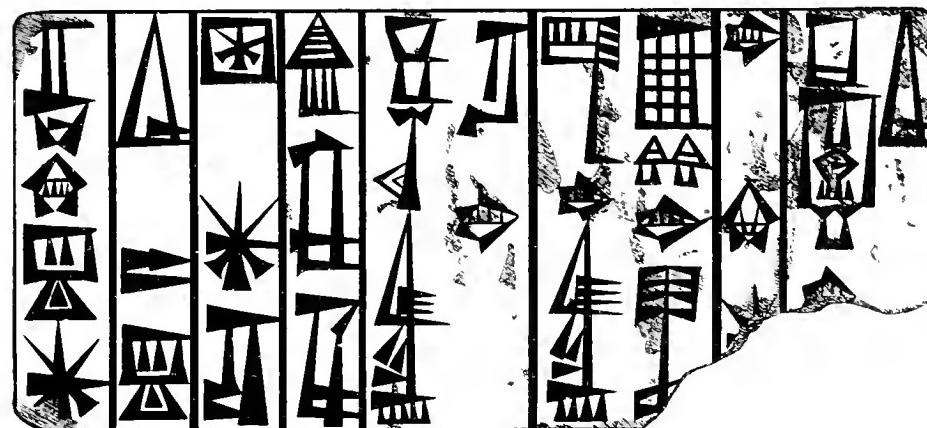
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For Reverse see No. 43.

14

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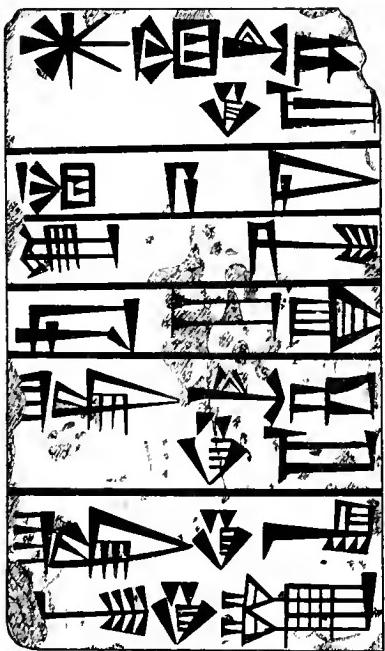


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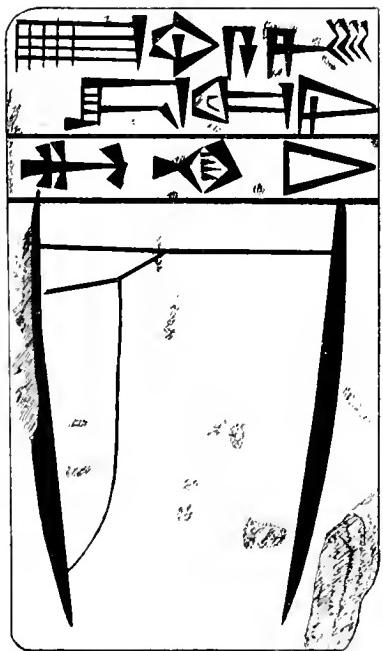
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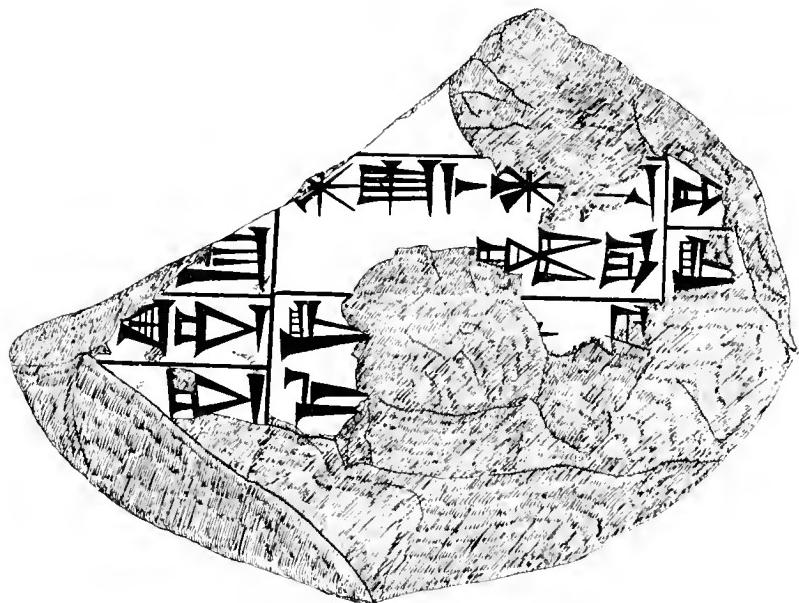


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*Reverse.*



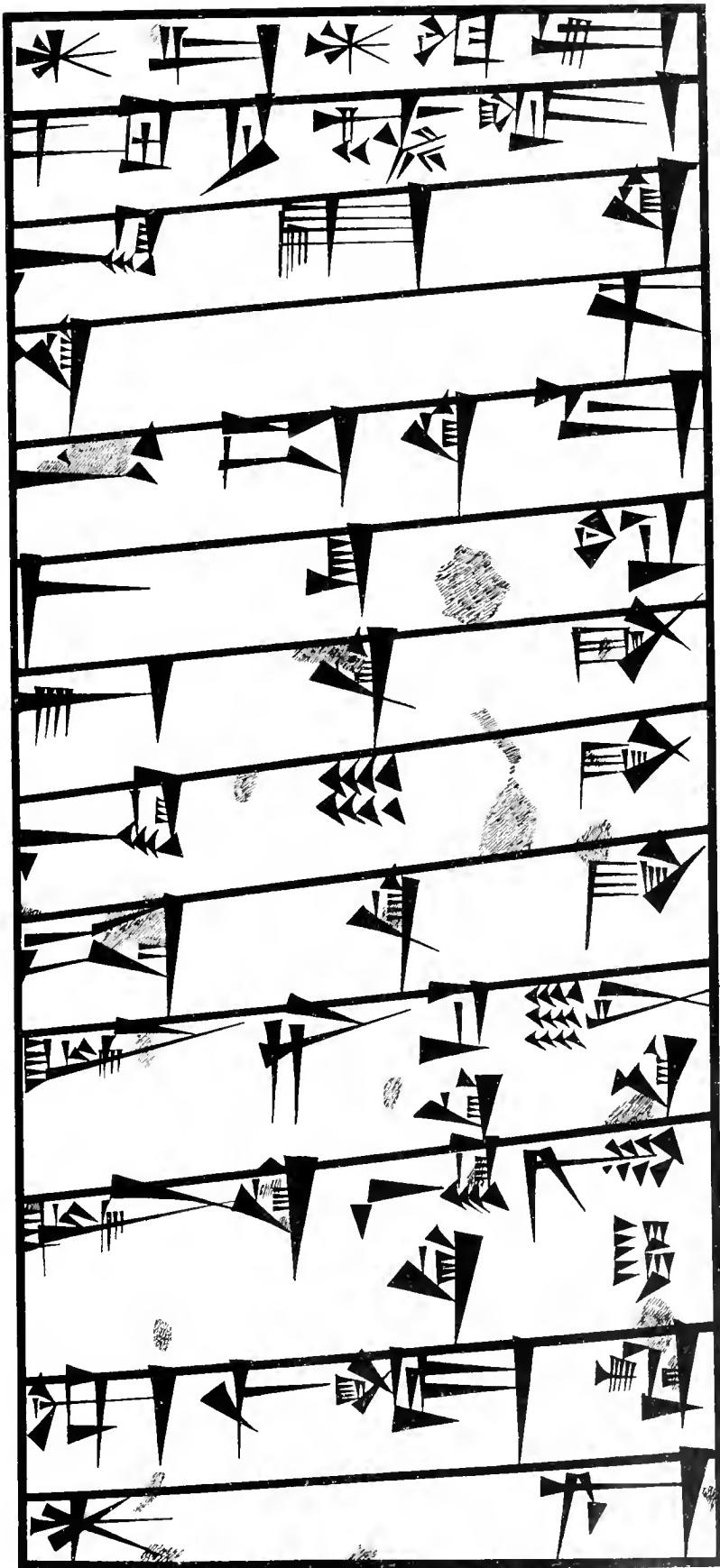
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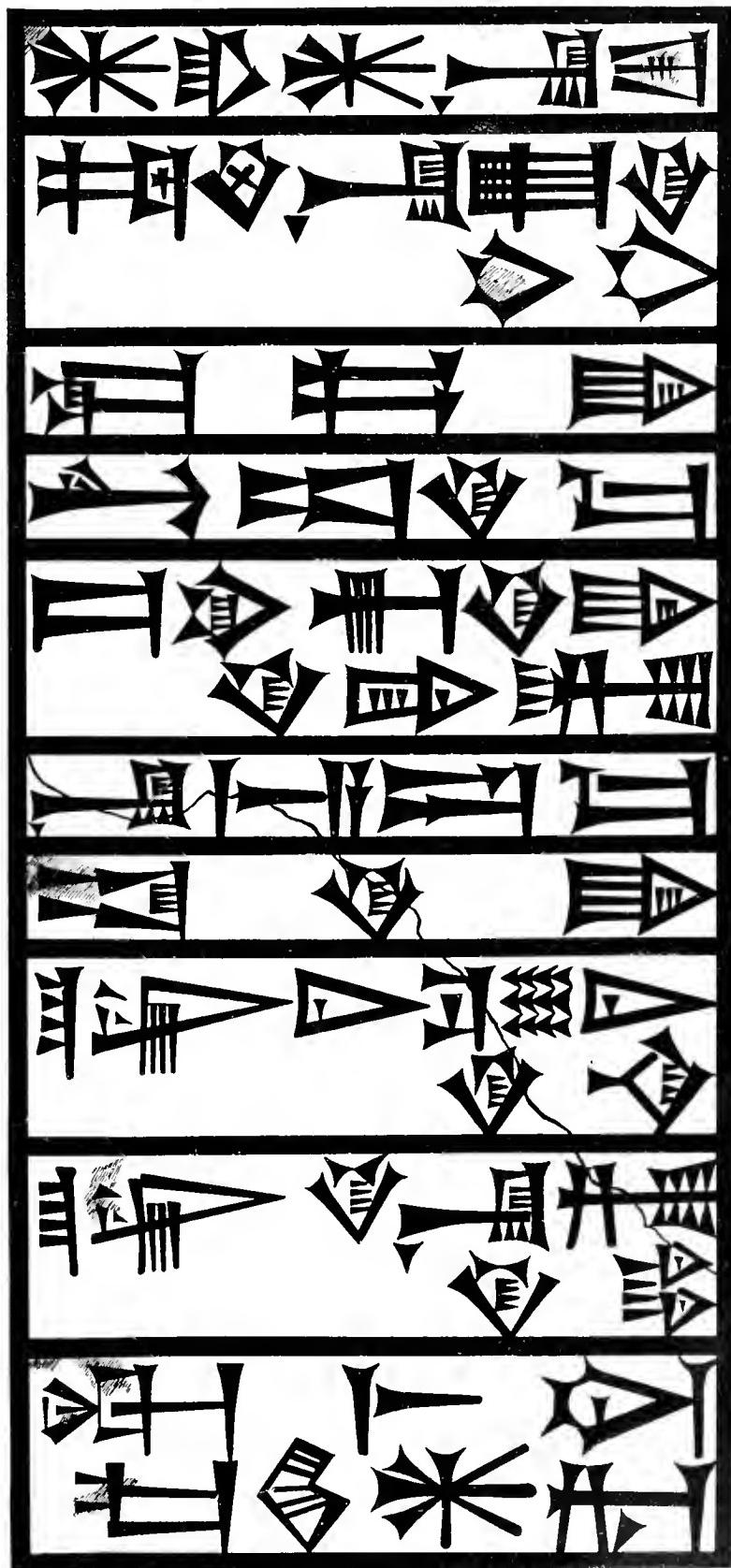


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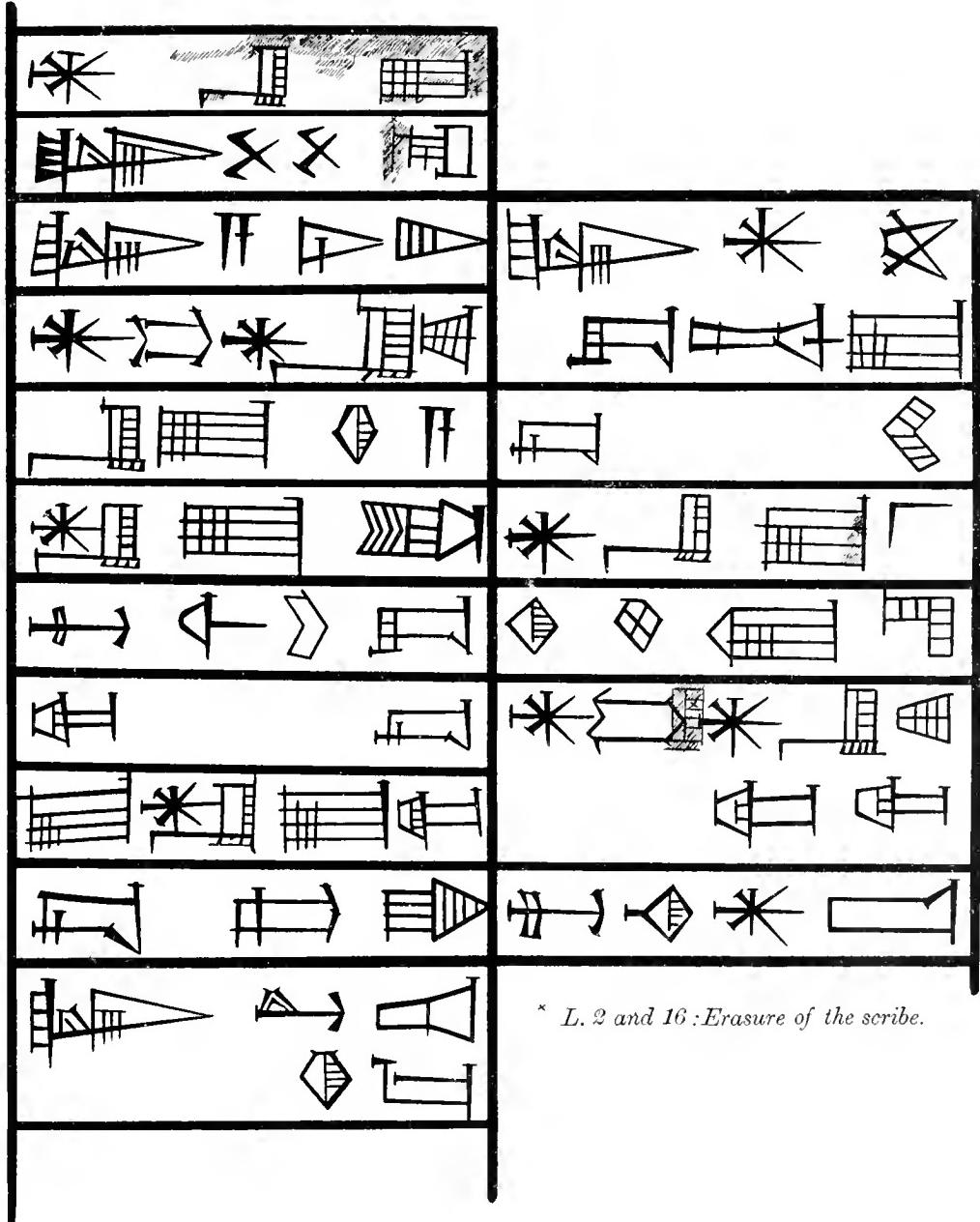




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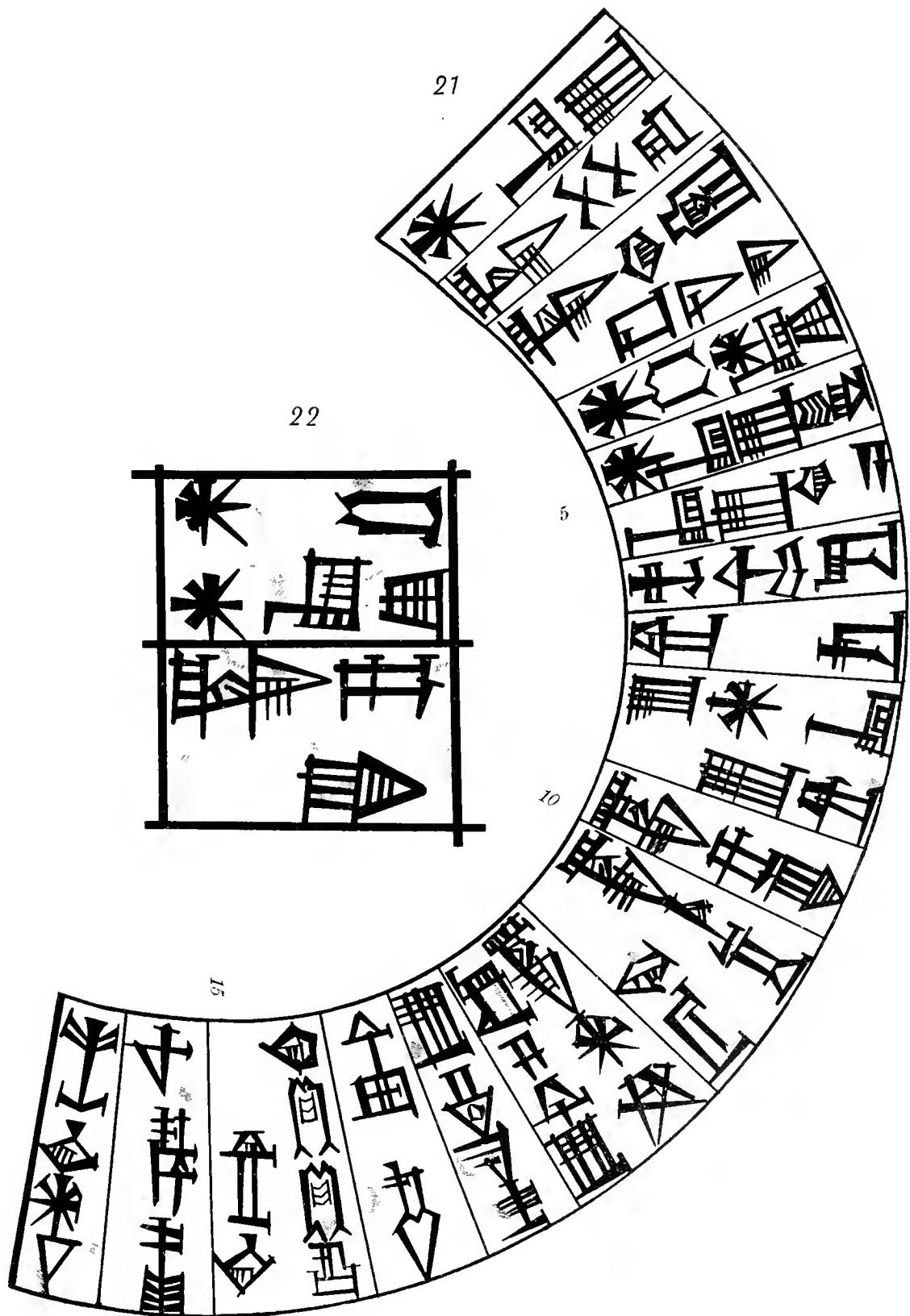
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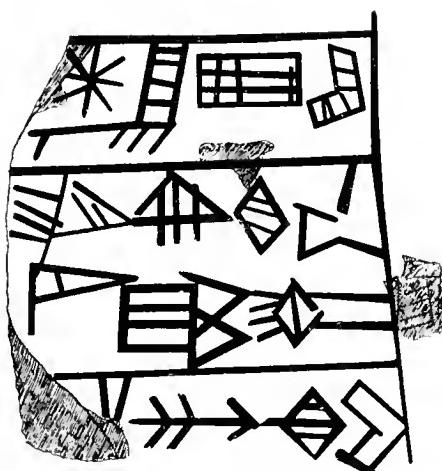
\* L. 2 and 16 : Erasure of the scribe.



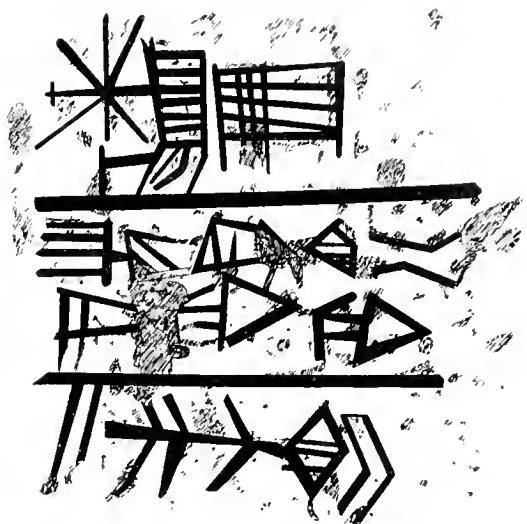




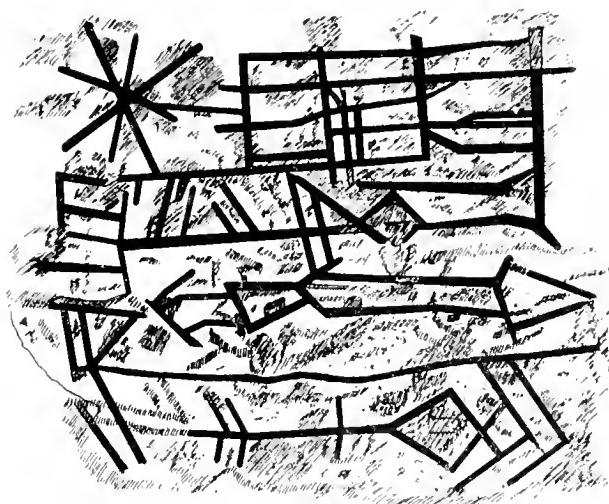
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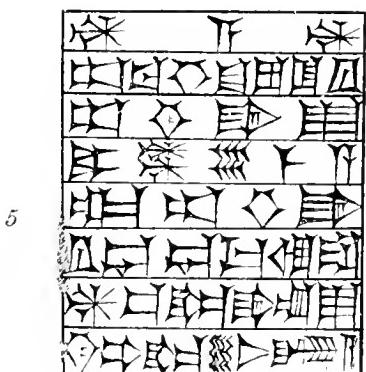


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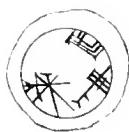
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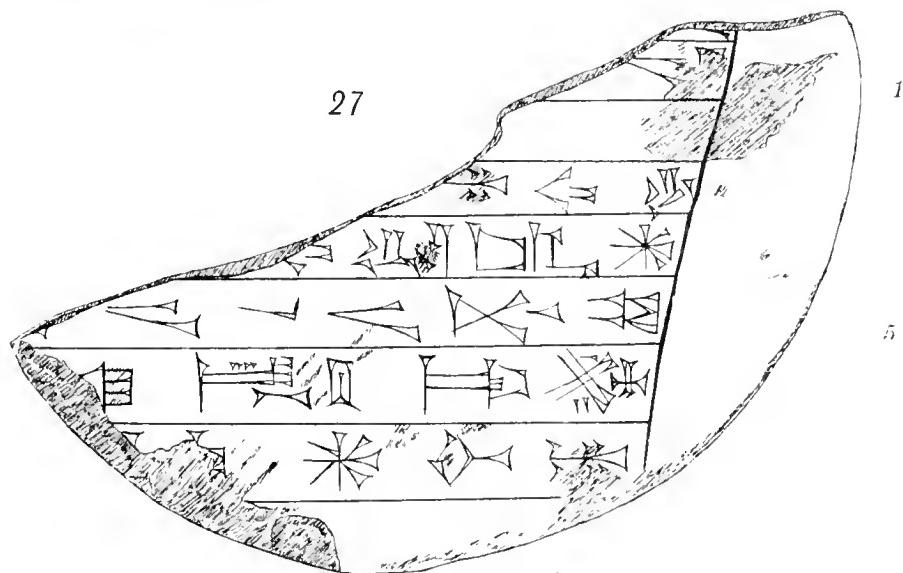
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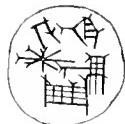
29



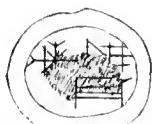
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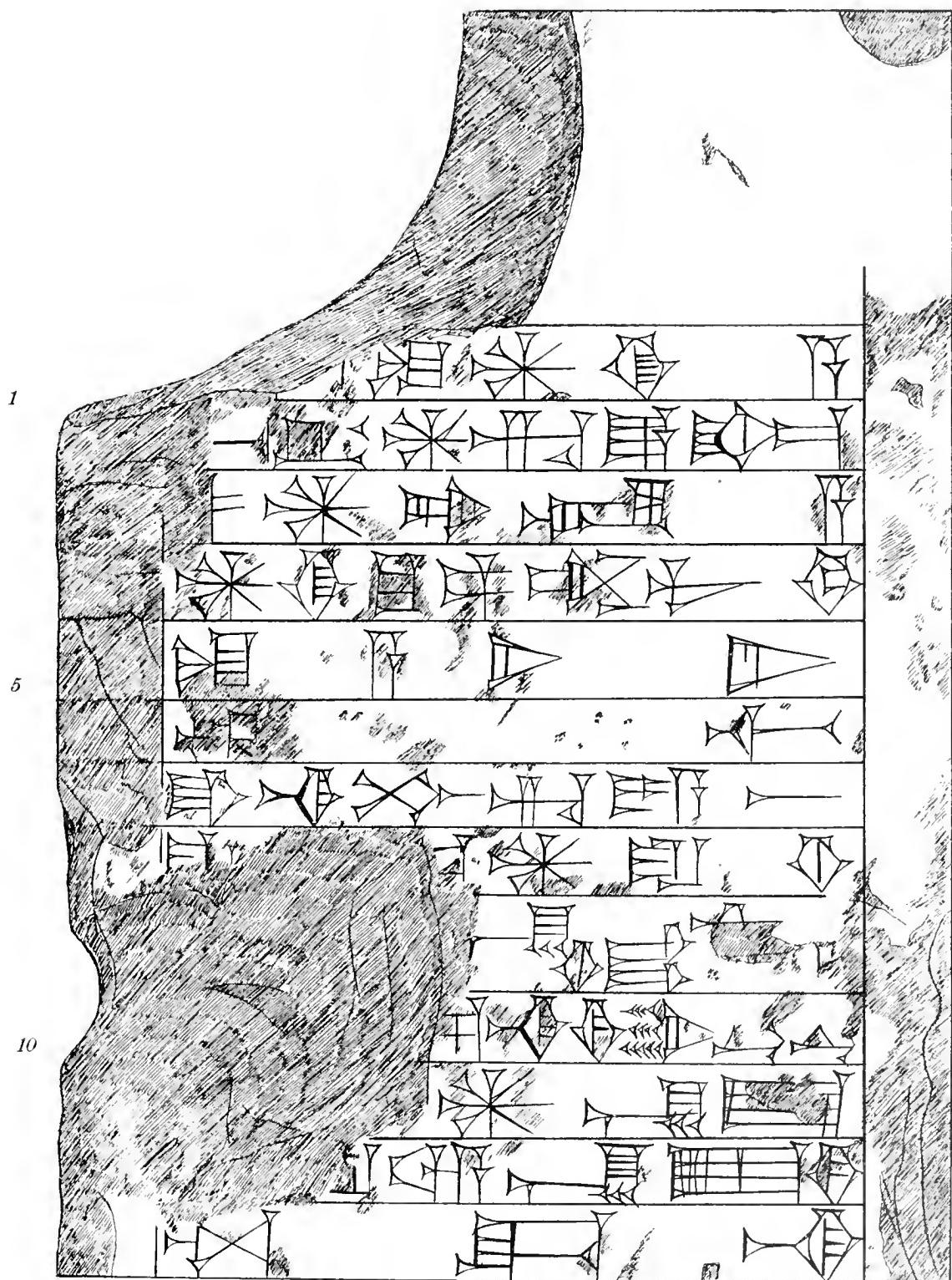
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32





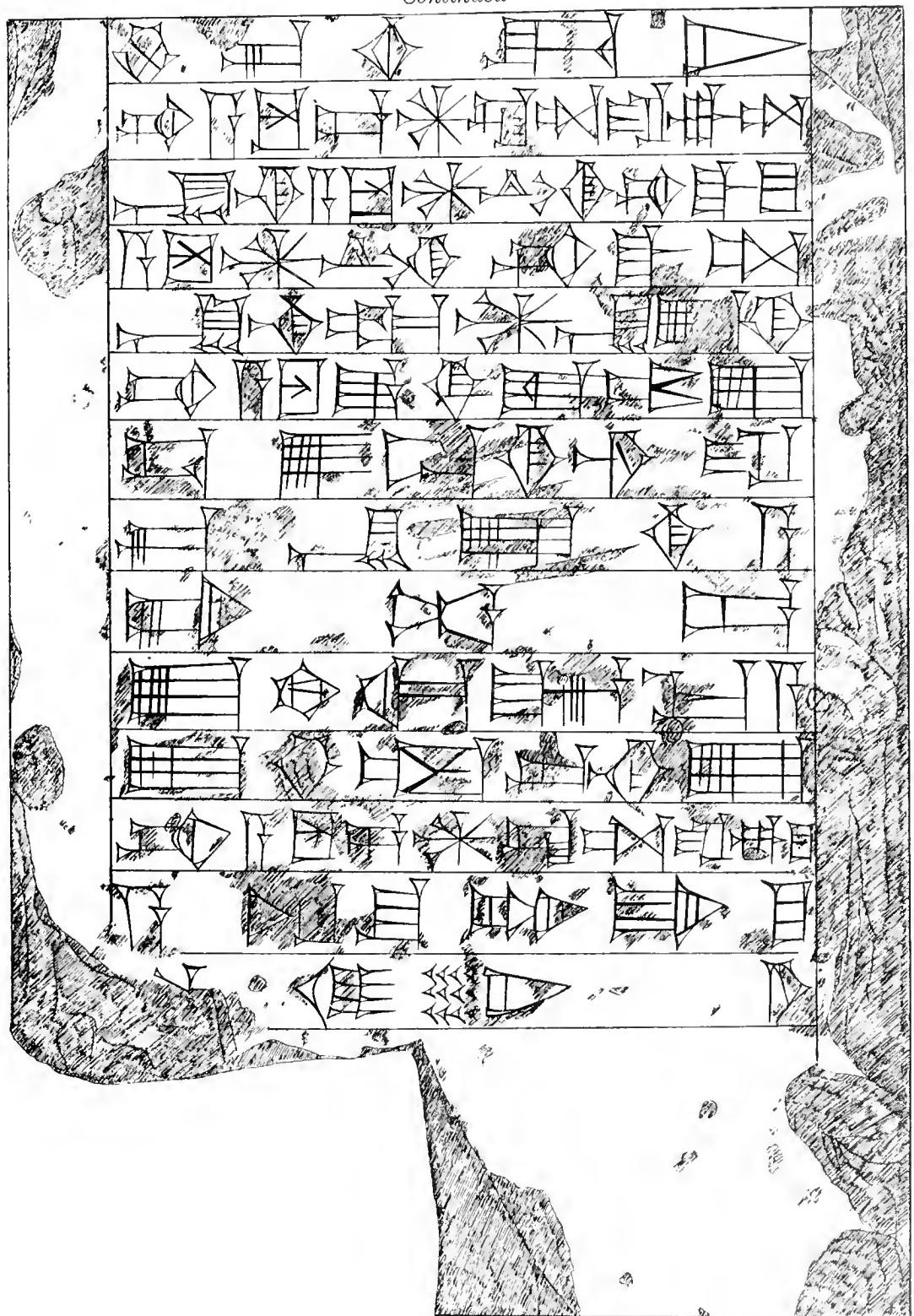




33

*Continued*

15

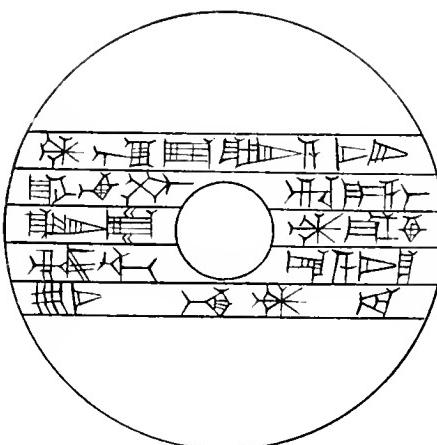


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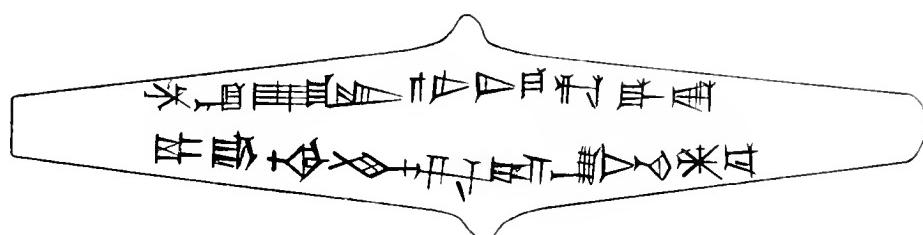
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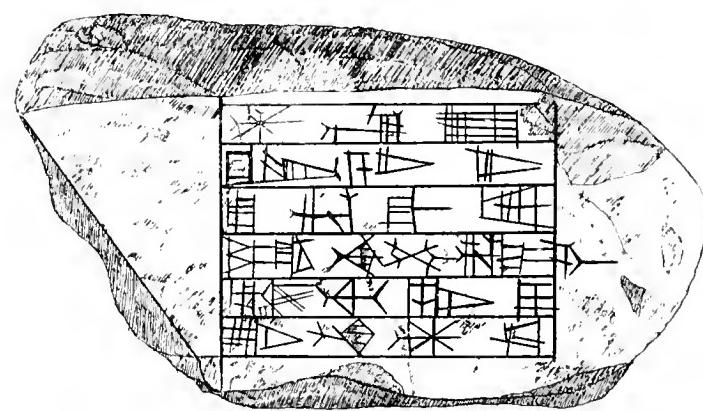
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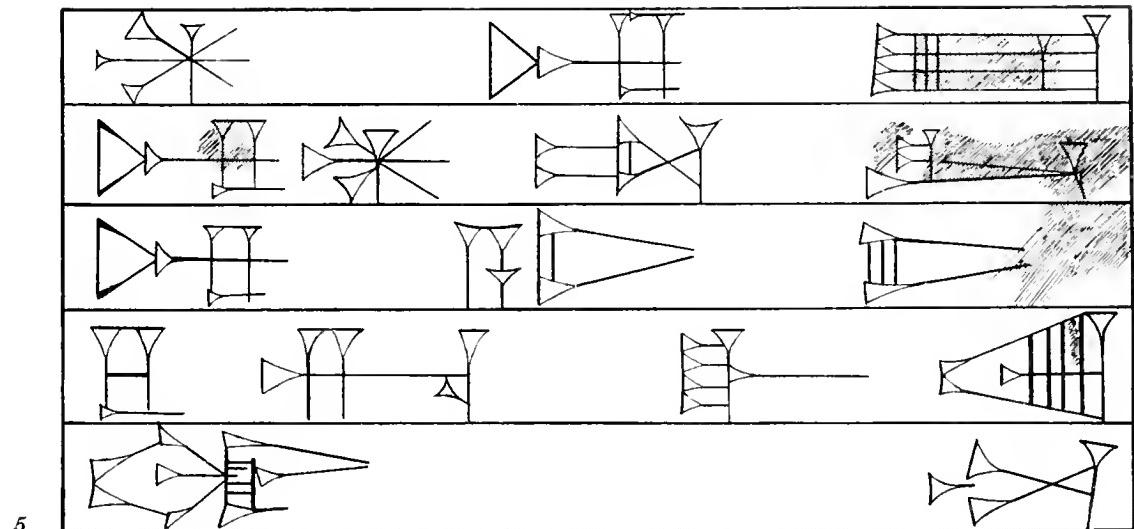
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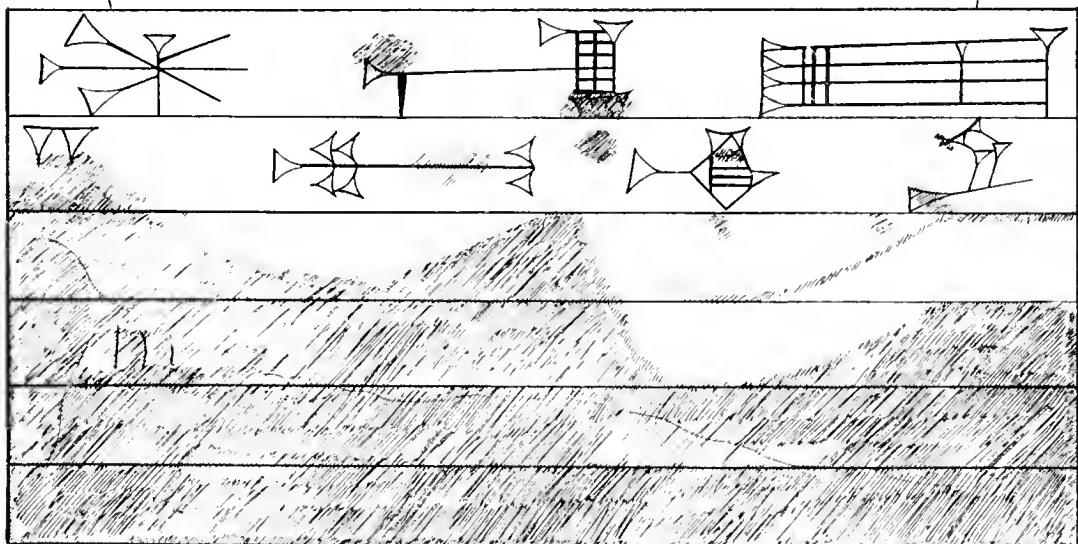






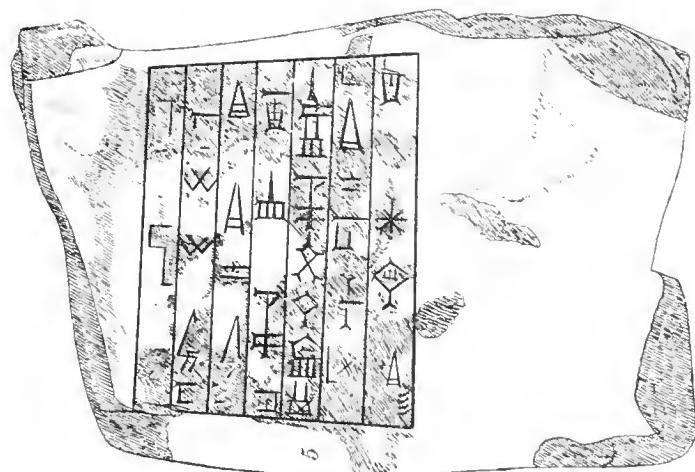
*Hole, diameter 11.7 cm.*

10

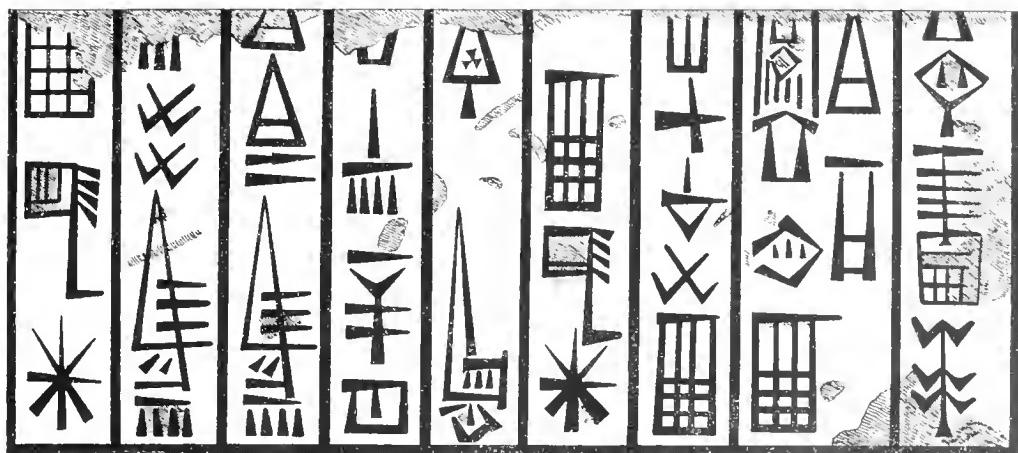




39



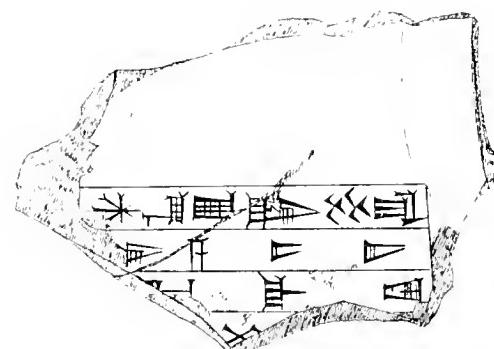
38



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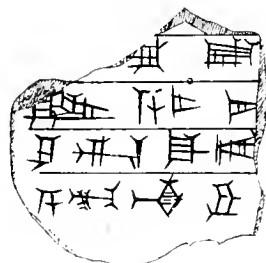
*Cf. No. 46.*

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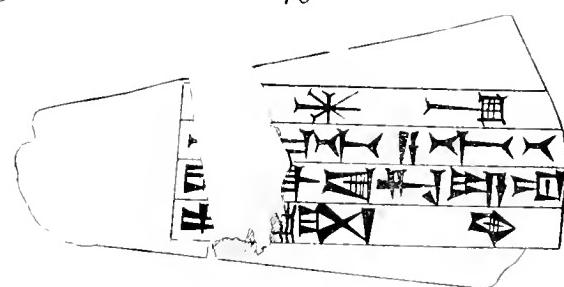


44

45

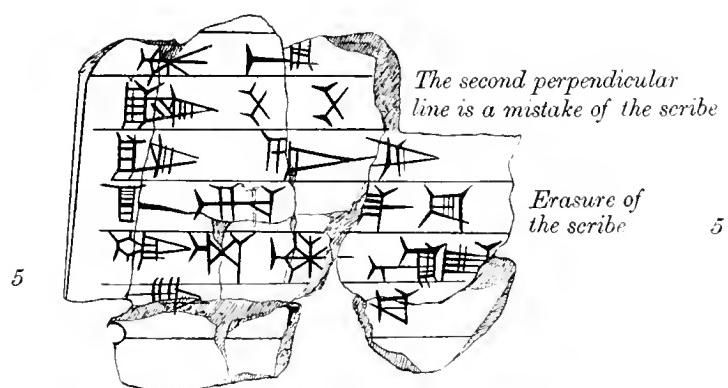
*Reverse of No. 15.*

46

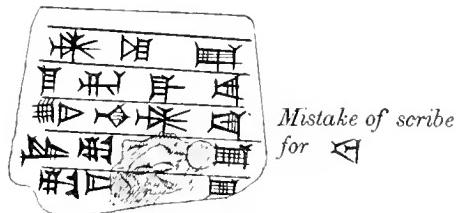
*Cf. No. 41.*



47

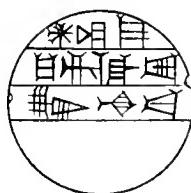


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49

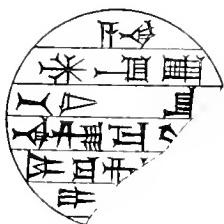
50

*Cf. No. 74.*

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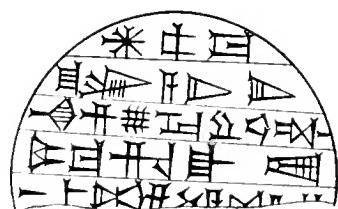
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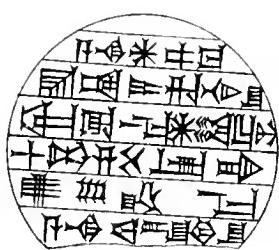
57



58



59



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61



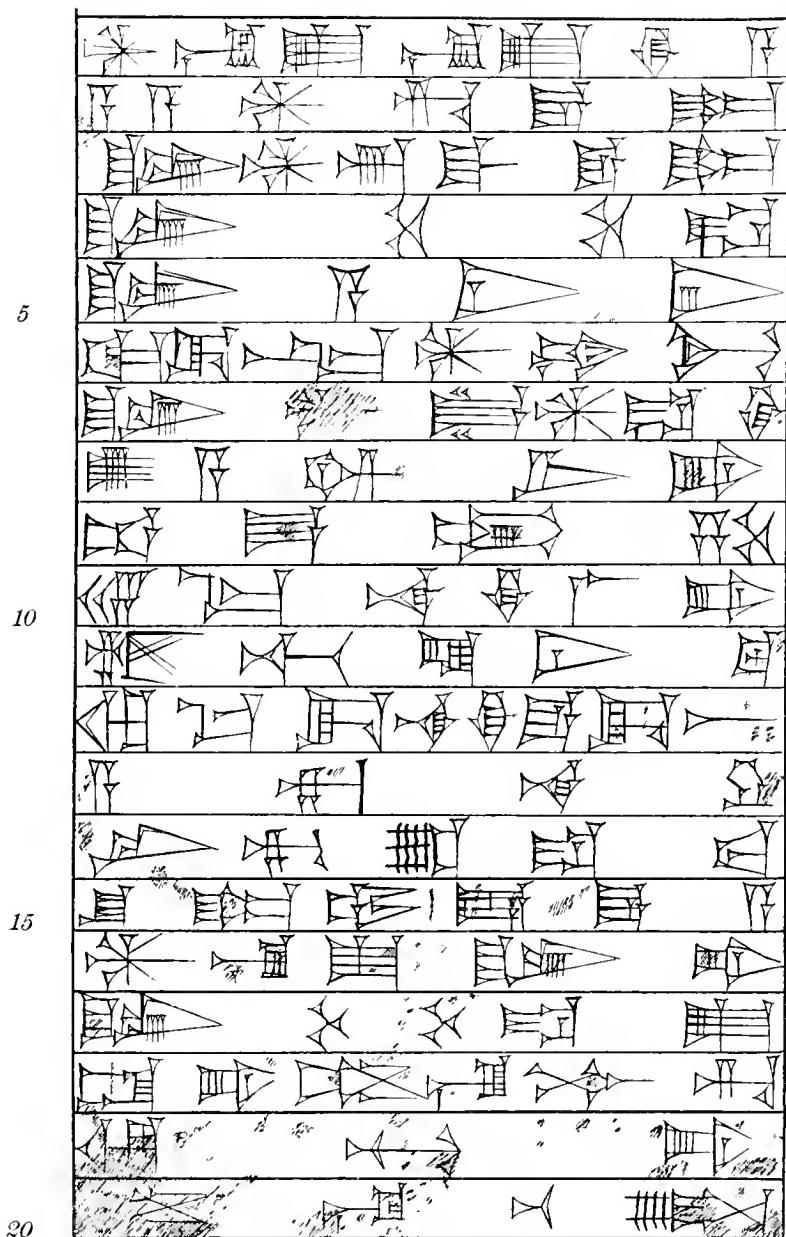
5

62



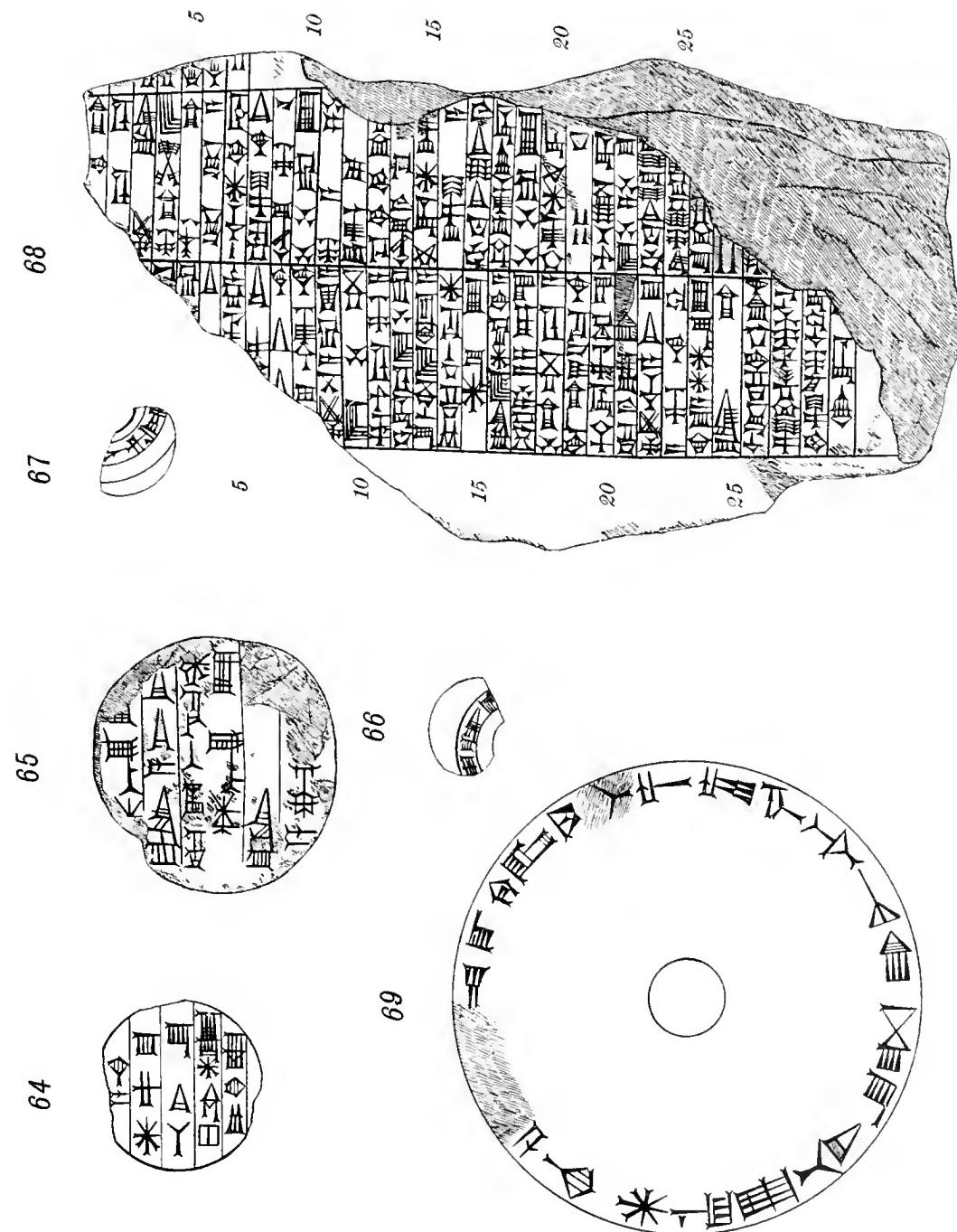
5





L. 7. Erasure of DINGIR, the second character of KA-DINGIR-RA, written by the scribe erroneously before KA.







70



71



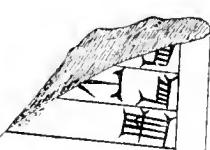
73



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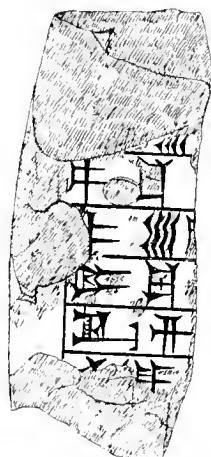


72



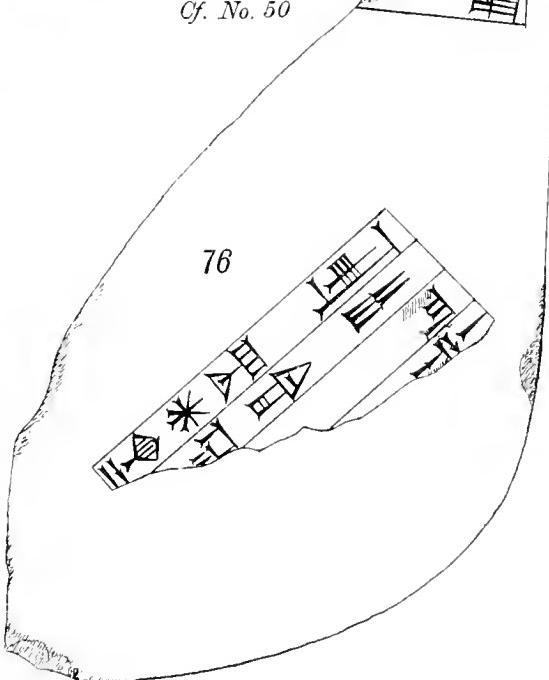
*Cf. No. 50*

75



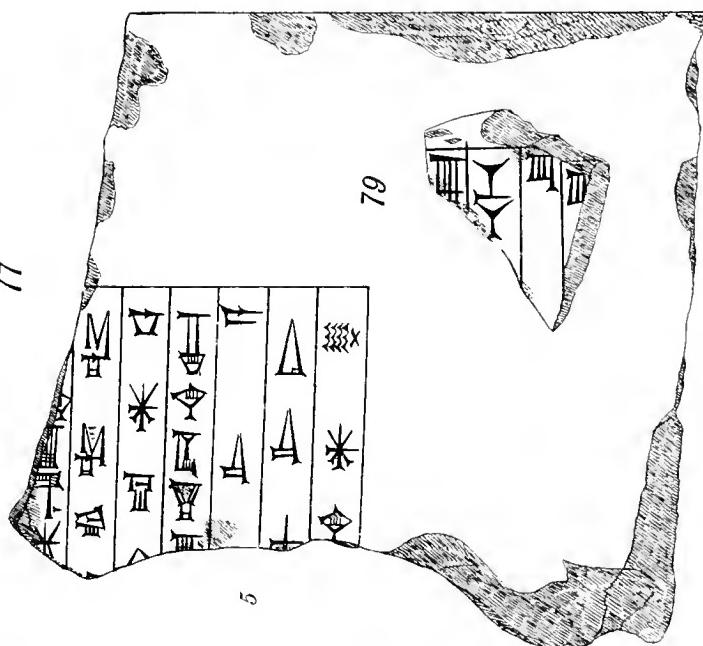
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76

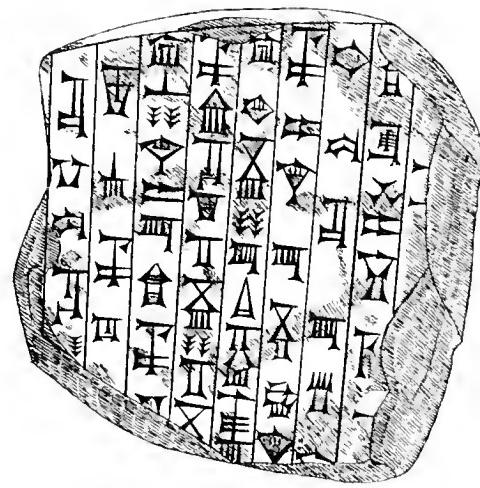




77

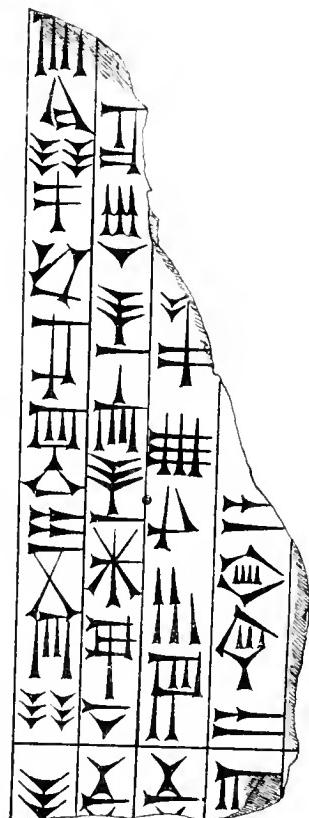


78

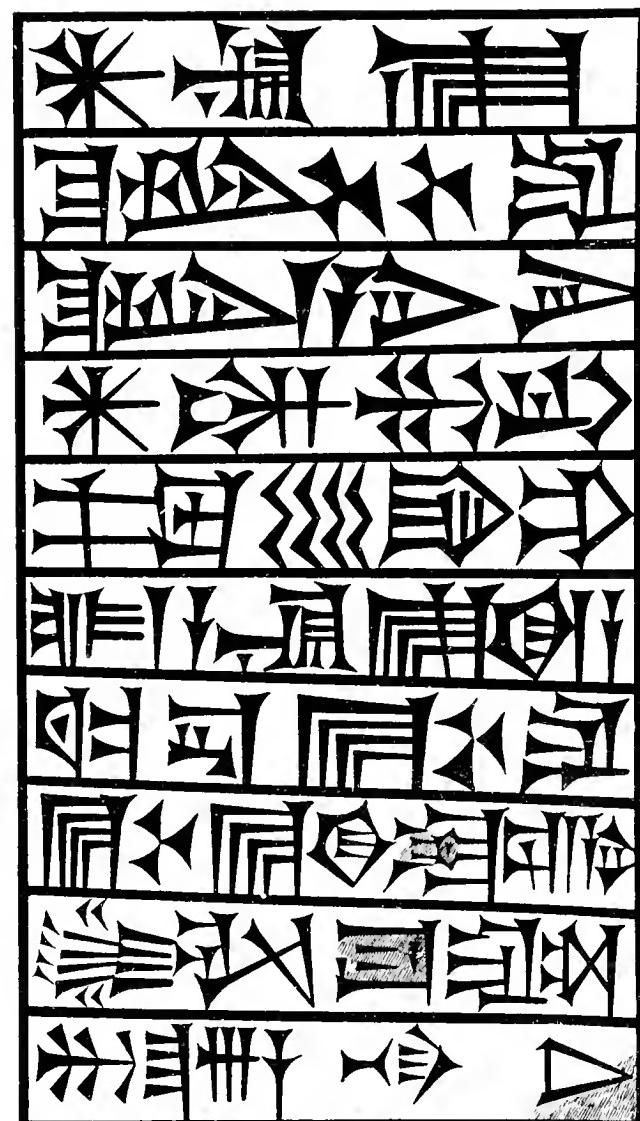


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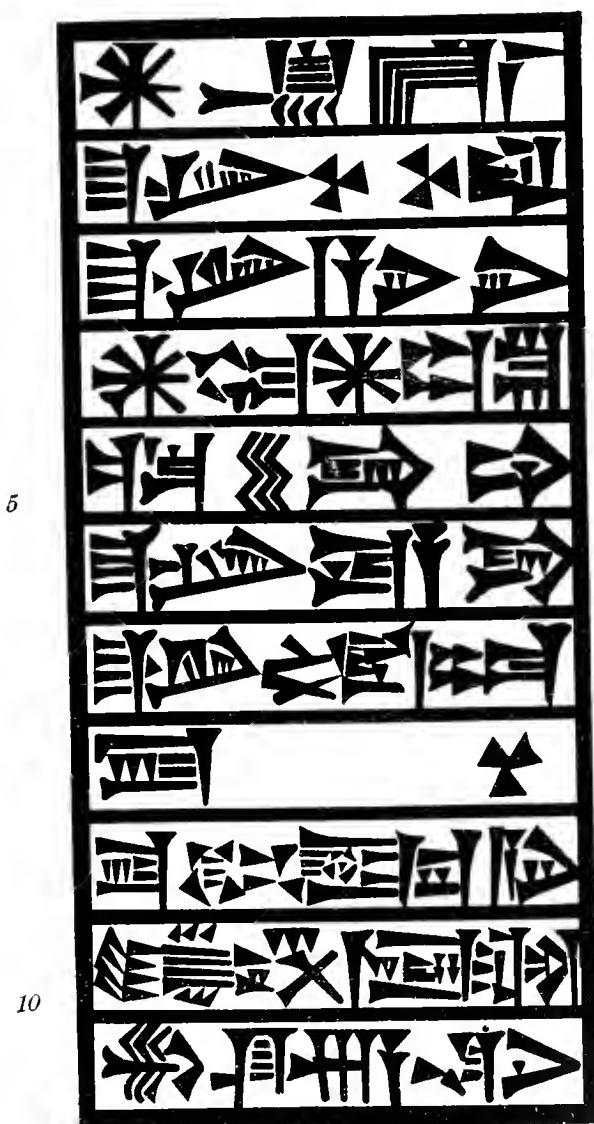
80













83

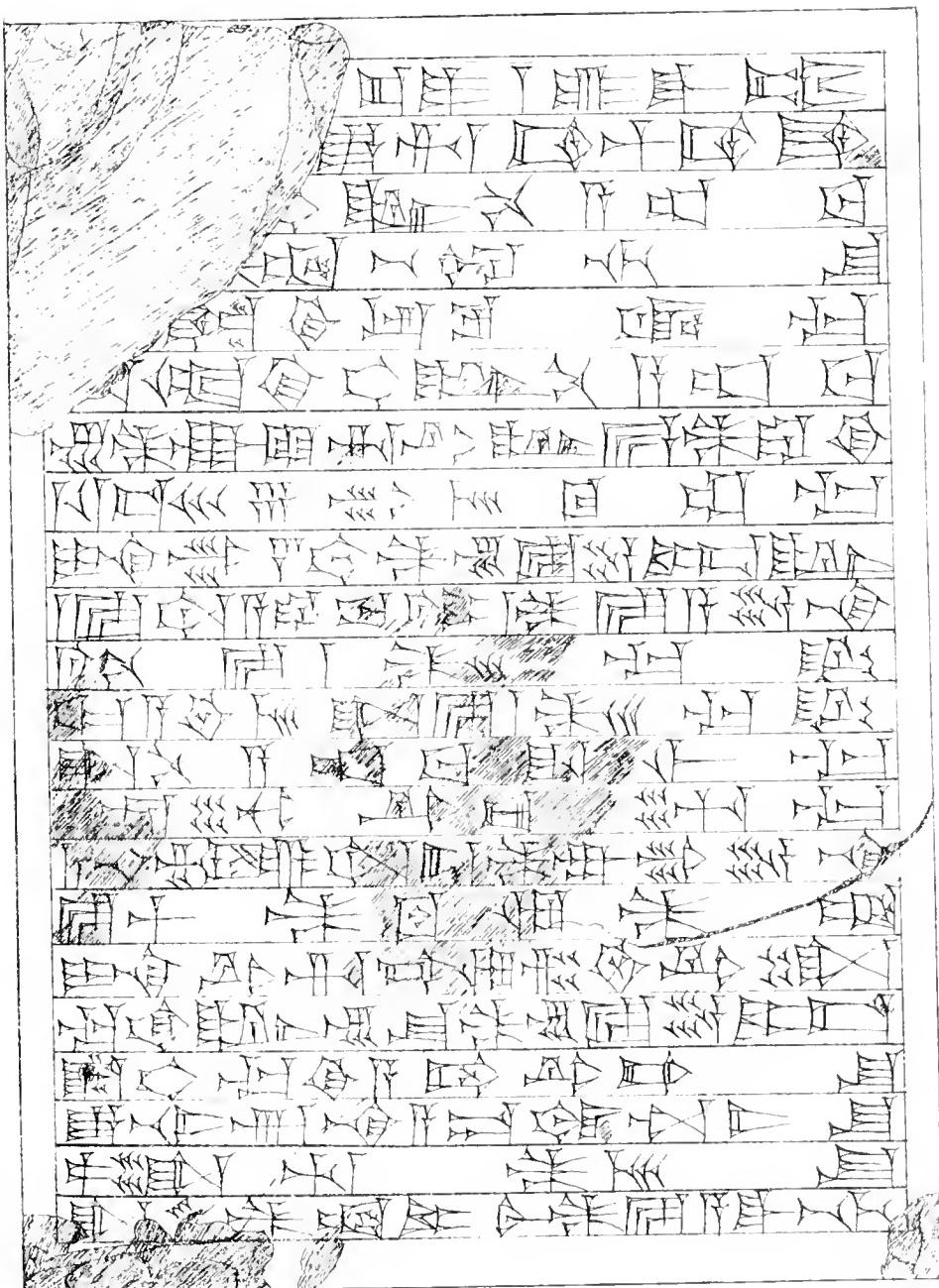
*Obverse.*

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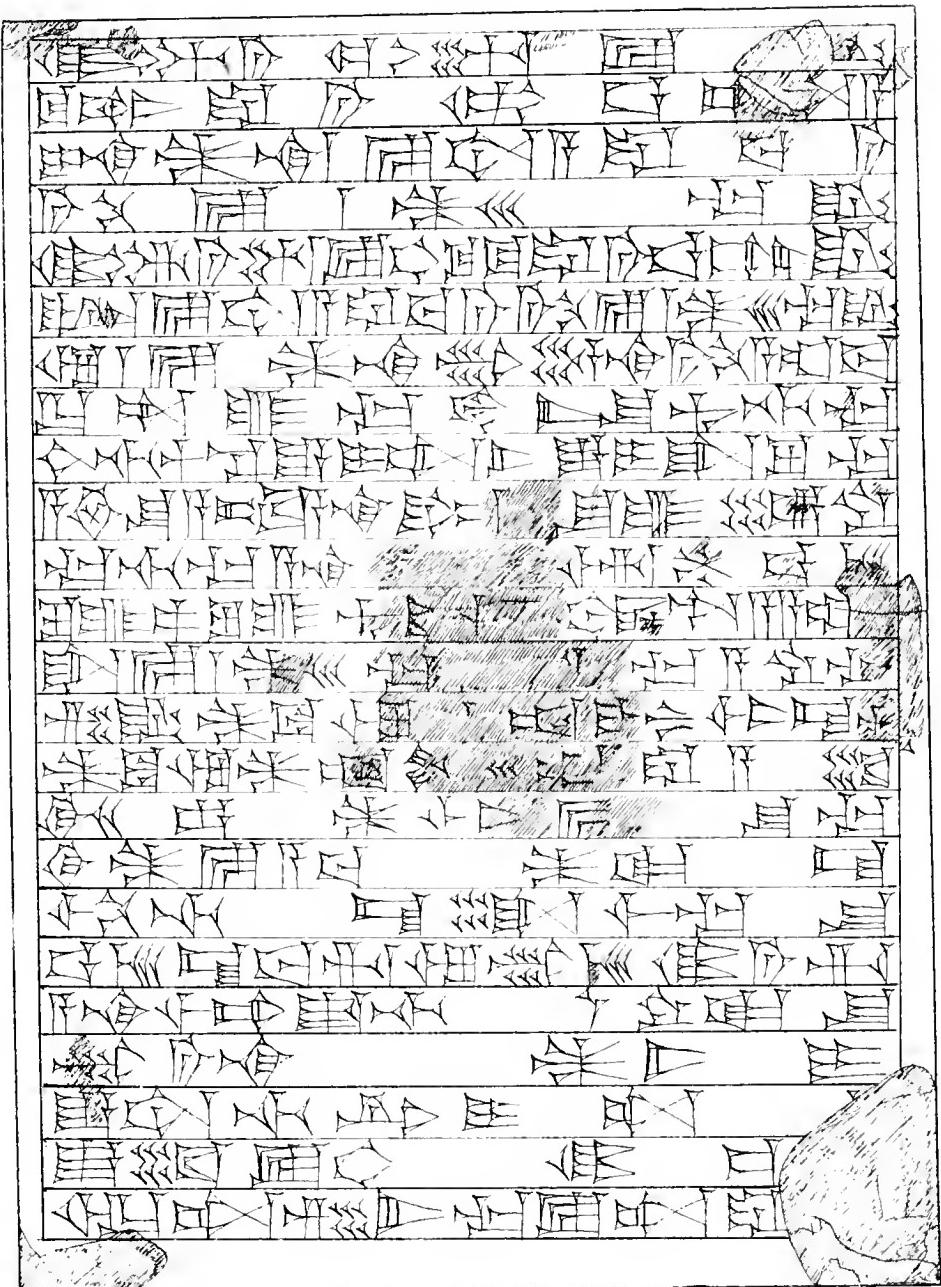
Reverse.

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On the left margin of Reverse are traces of

On the lower margin of Reverse is





84

Col. I.	Col. II.	Col. III.
5	5	5
10	10	10
15	15	15
20	20	20
25	25	25
30	30	30

Annotations:

- 'Omitted' appears at the top of Col. III, line 5.
- 'Omitted' appears at the top of Col. III, line 10.
- 'Omitted' appears at the top of Col. III, line 15.
- 'B adds' appears at the top of Col. III, line 20.
- 'Line 17 is omitted on B' appears at the top of Col. III, line 25.
- 'B adds' appears at the top of Col. III, line 30.

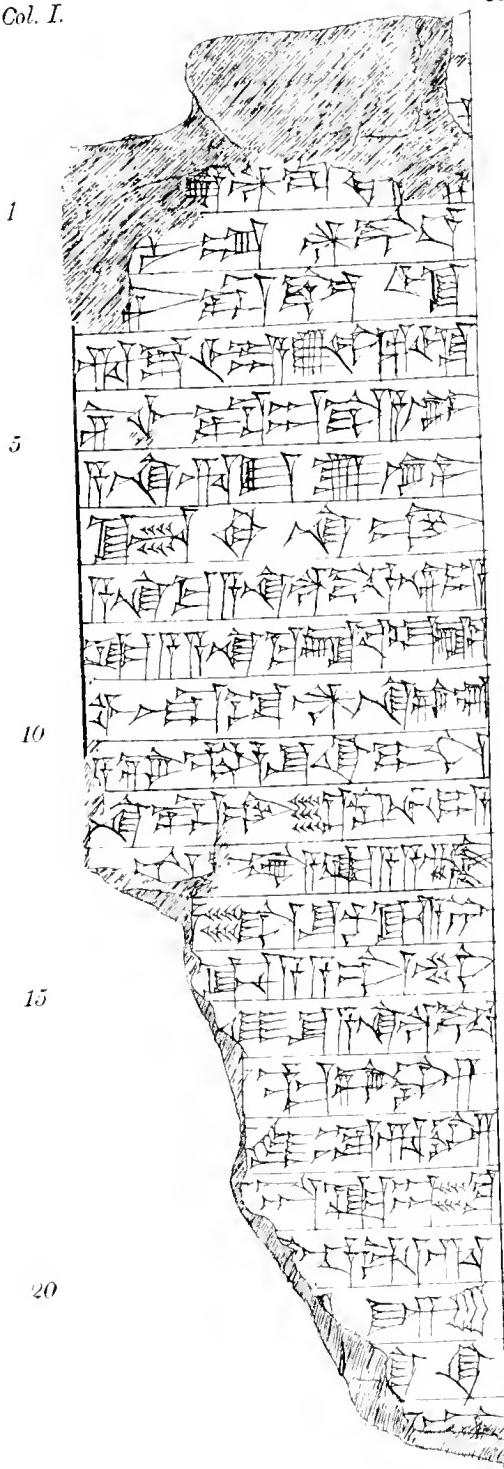
84  
Continued

Col. I.	Col. II.	Col. III.
25	35	35
30	40	40
35	45	45
40	50	50
45	55	55
50	60	60
55	65	65
60		
65		

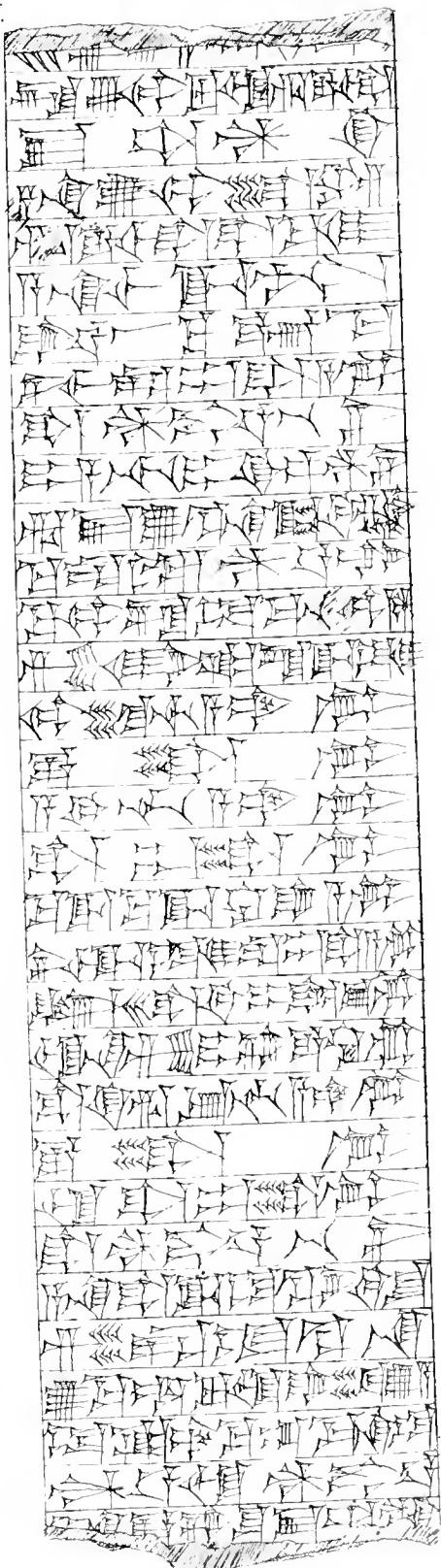
Erasure.      *Omission.*      Adds.



Col. I.



Col. II.



1

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10

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85  
Continued

Col. III.

1

5

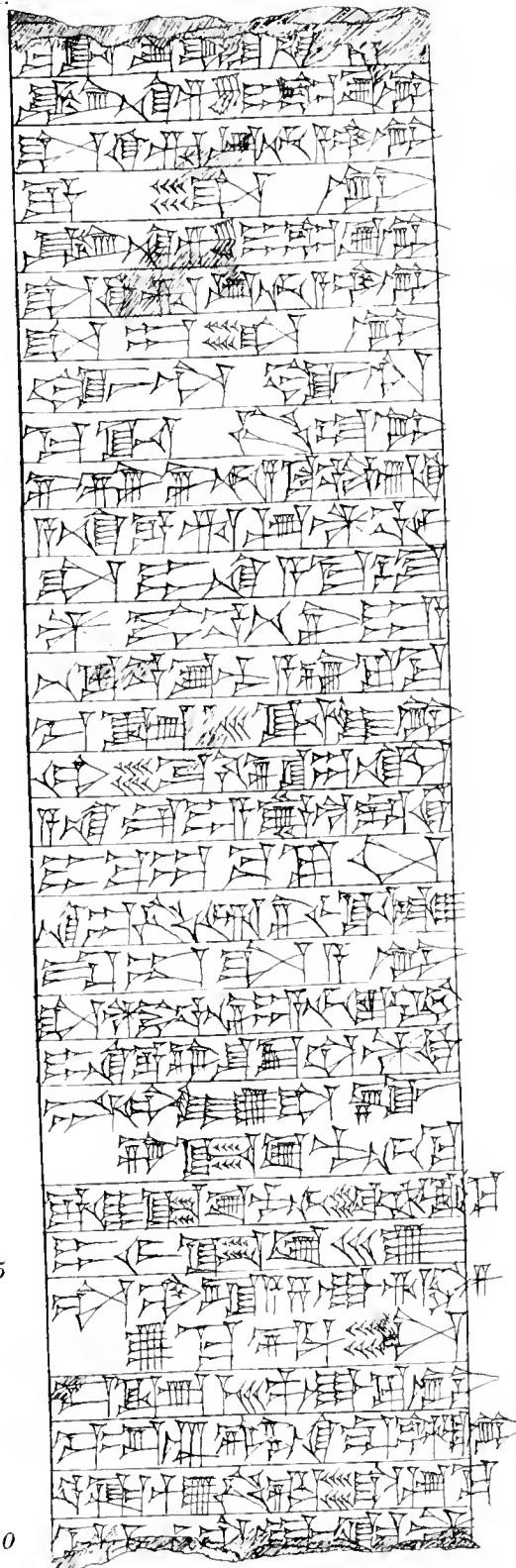
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Col. IV.

1

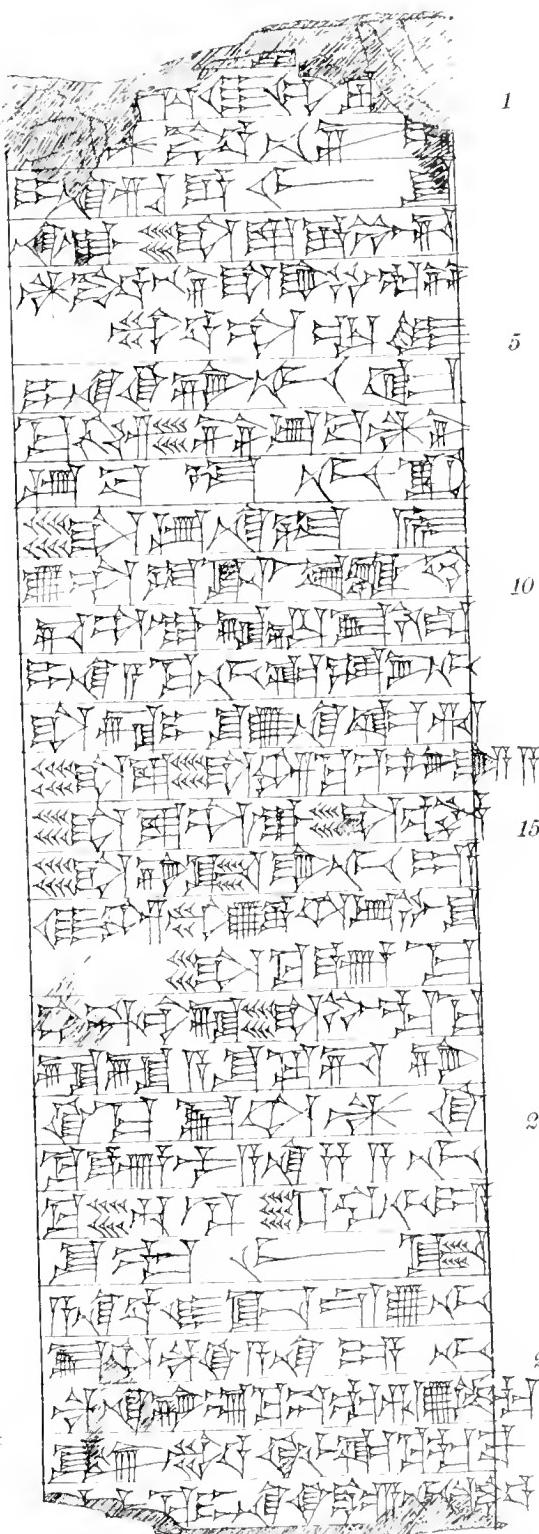
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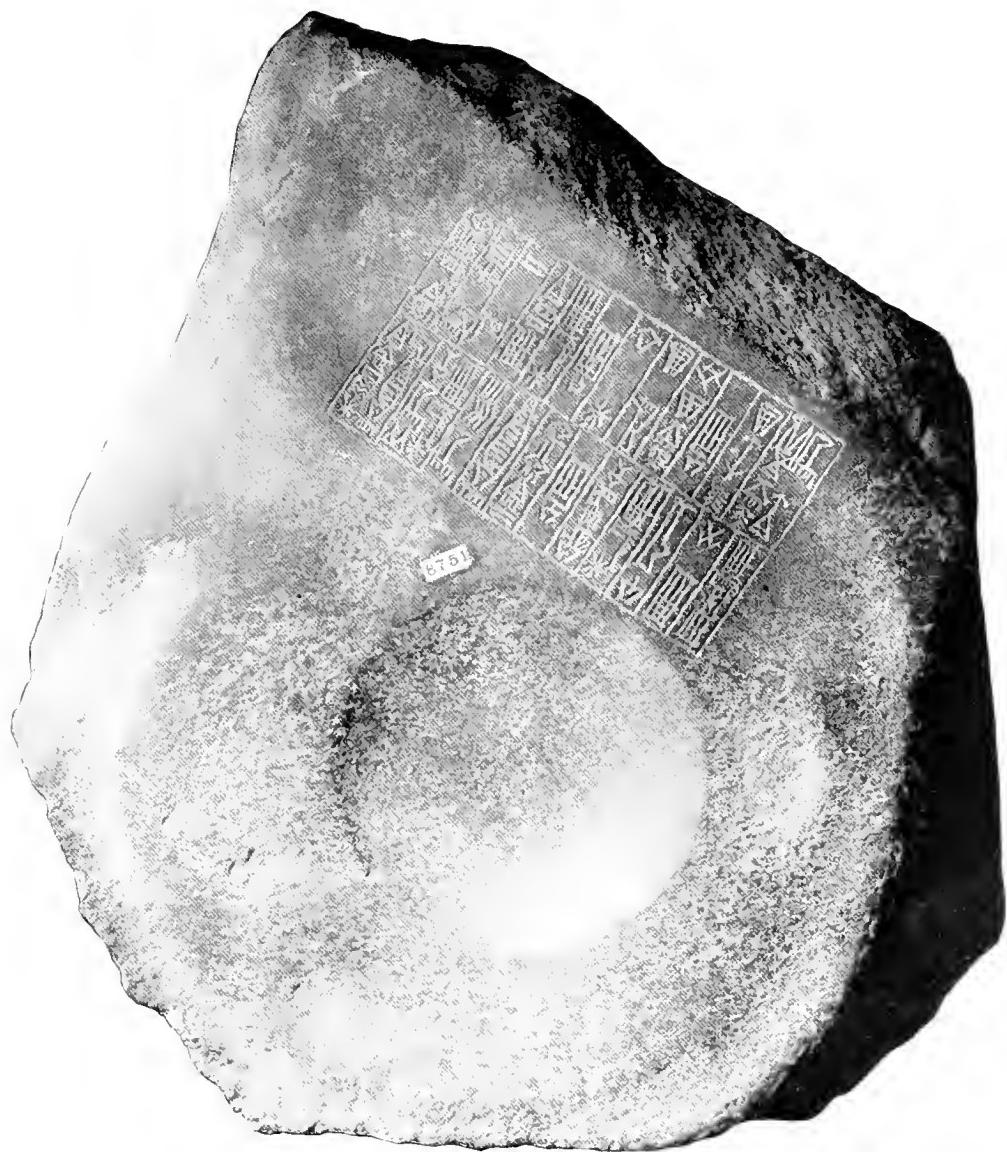
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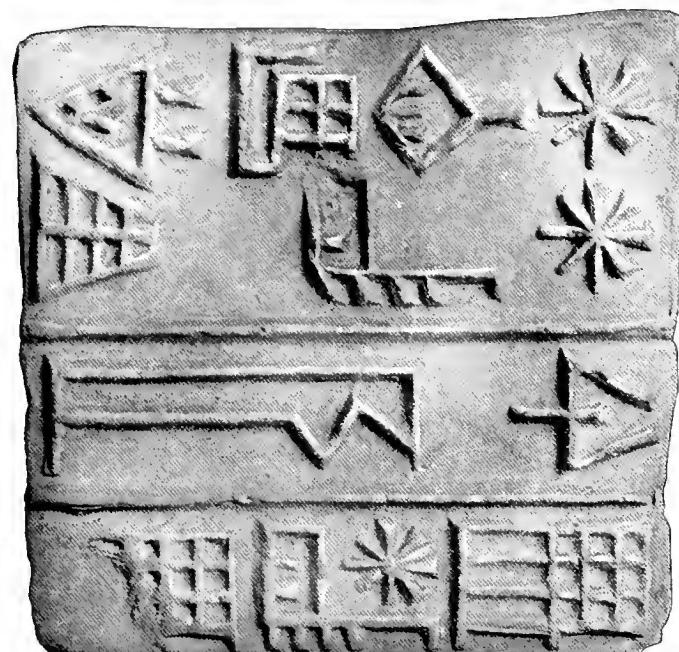
1

DOOR-SOCKET OF SARGON I.  
Nippur.





2



3

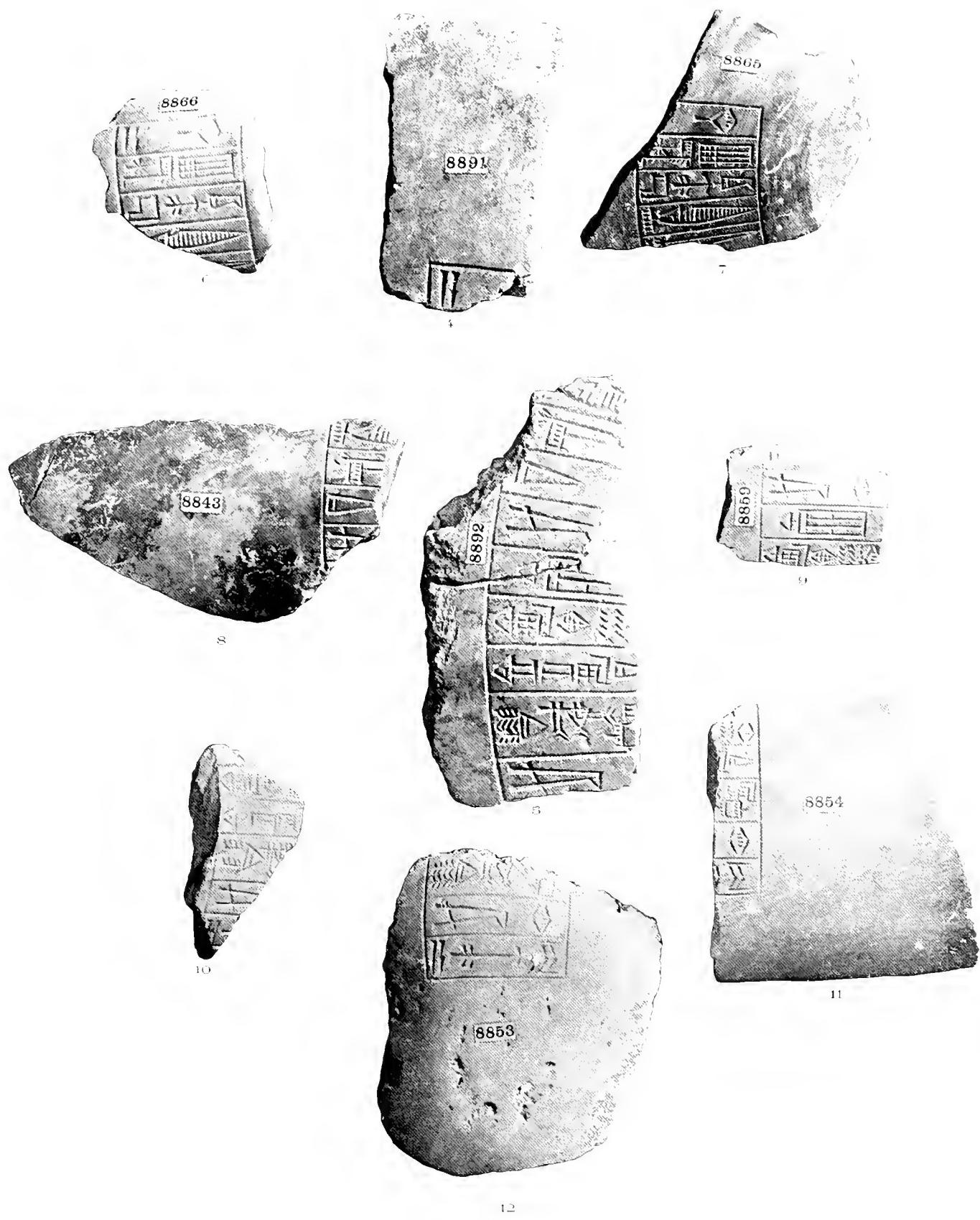
CLAY STAMPS FOR BRICKS.

Nippur.

2. Sargon I, Reverse.

3. Narâm-Sin, Obverse

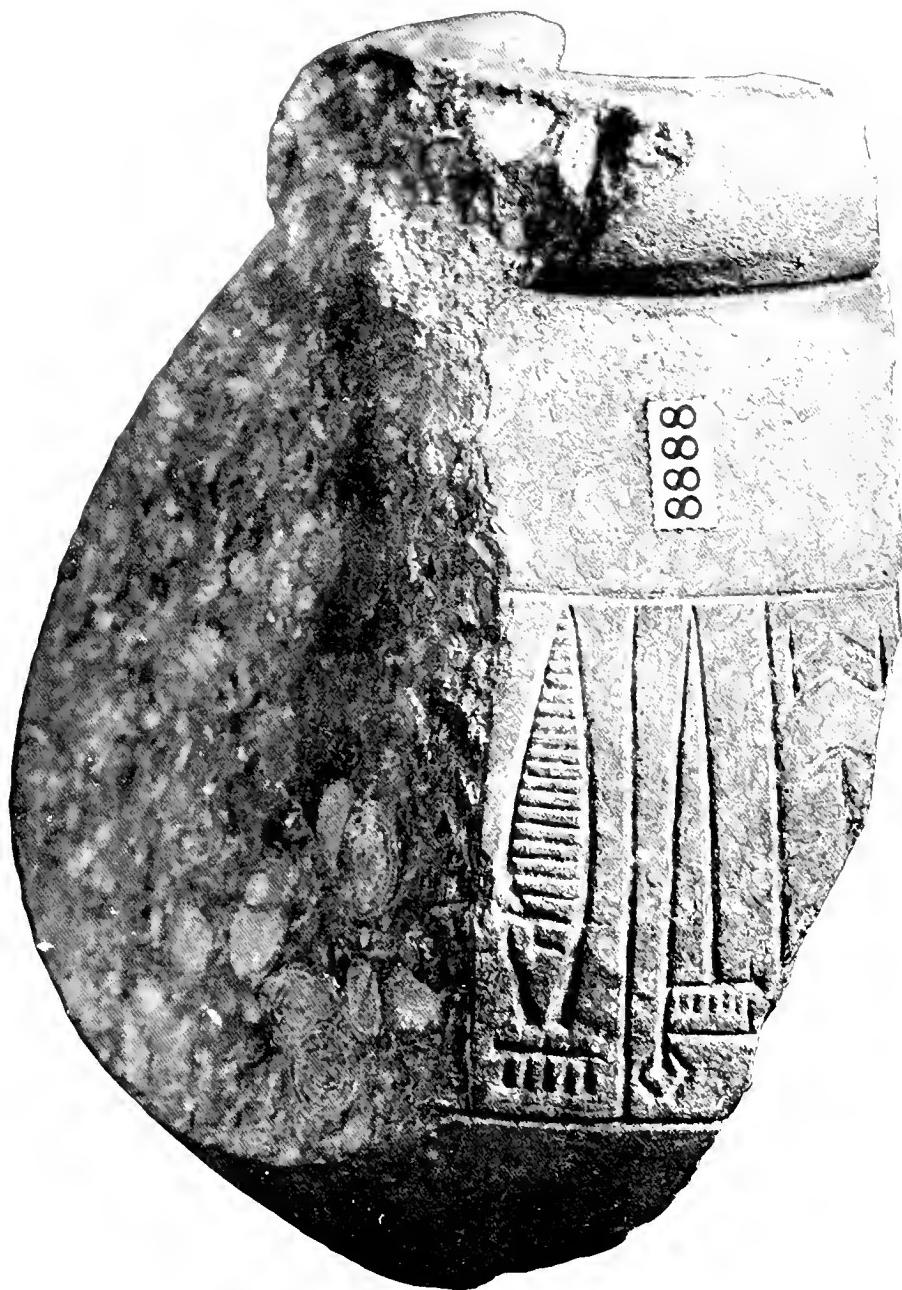




VASE FRAGMENTS OF ALUSHARSHID (URU-MU-USI).

Nippur.









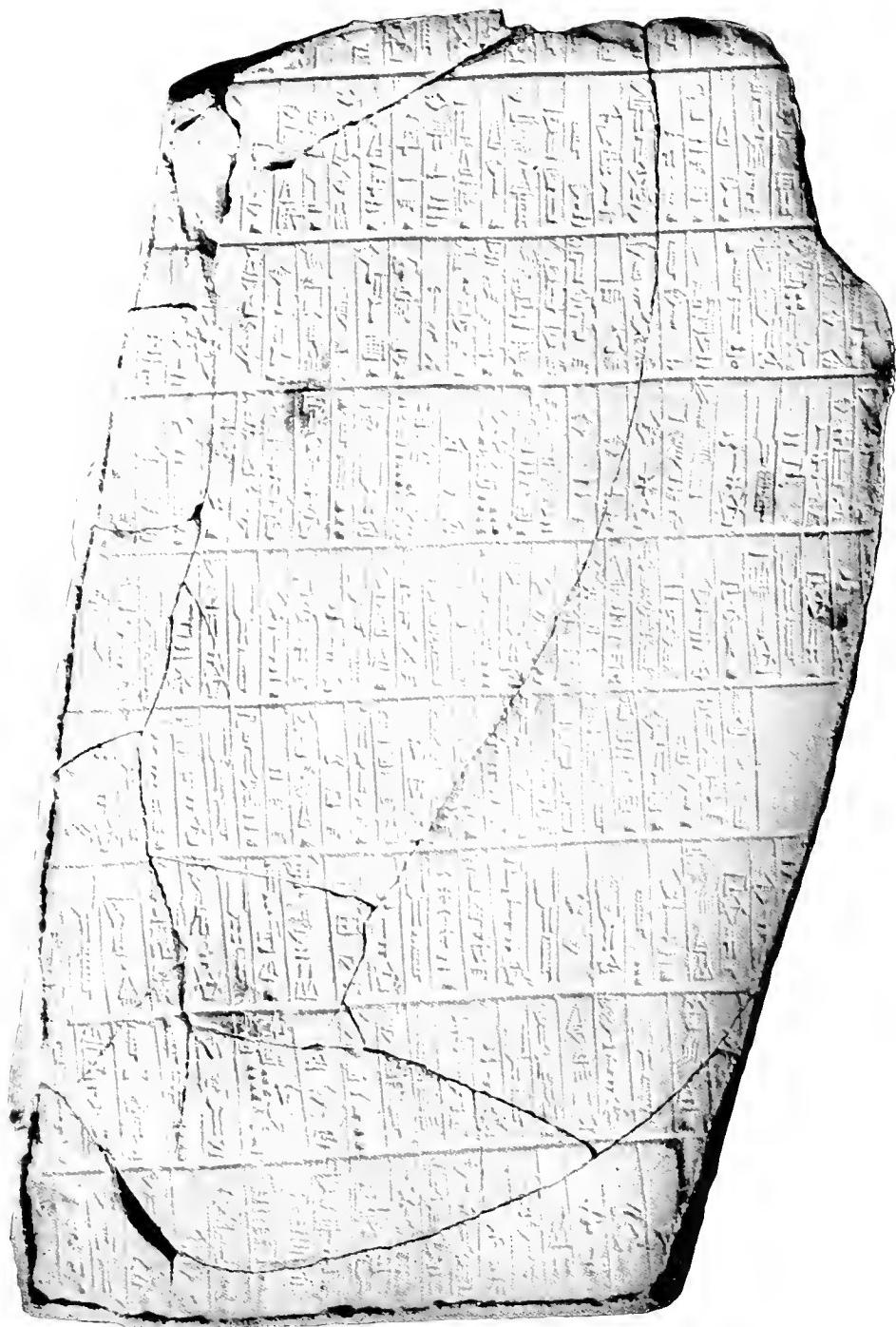
VASE FRAGMENT OF ALUSHARSHID (URU-MU-USM).

Nippur.









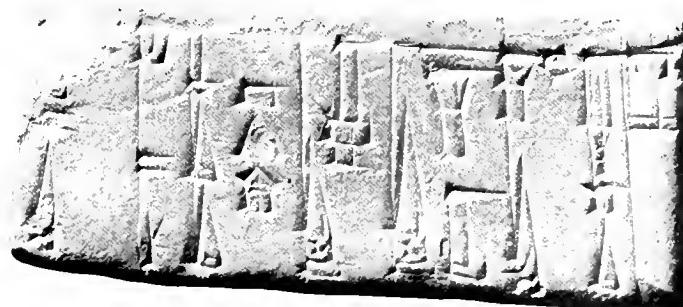




18



17



19

17. FRAGMENT OF A MARBLE SLAB: EDGE Abu Habba.

18, 19. Tablets of Baked Clay—Yôkha.





20



21

20. STAMP OF HAMMURABI.

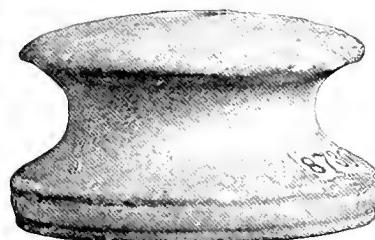
21. MORTAR OF BURNABURIASH,

Northern Babylonia.

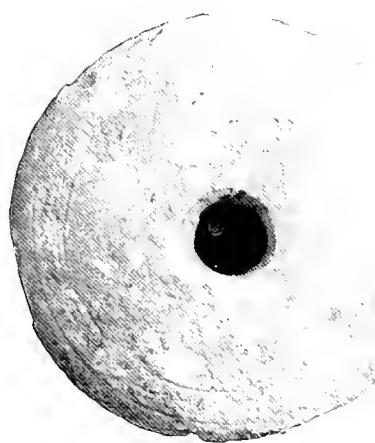




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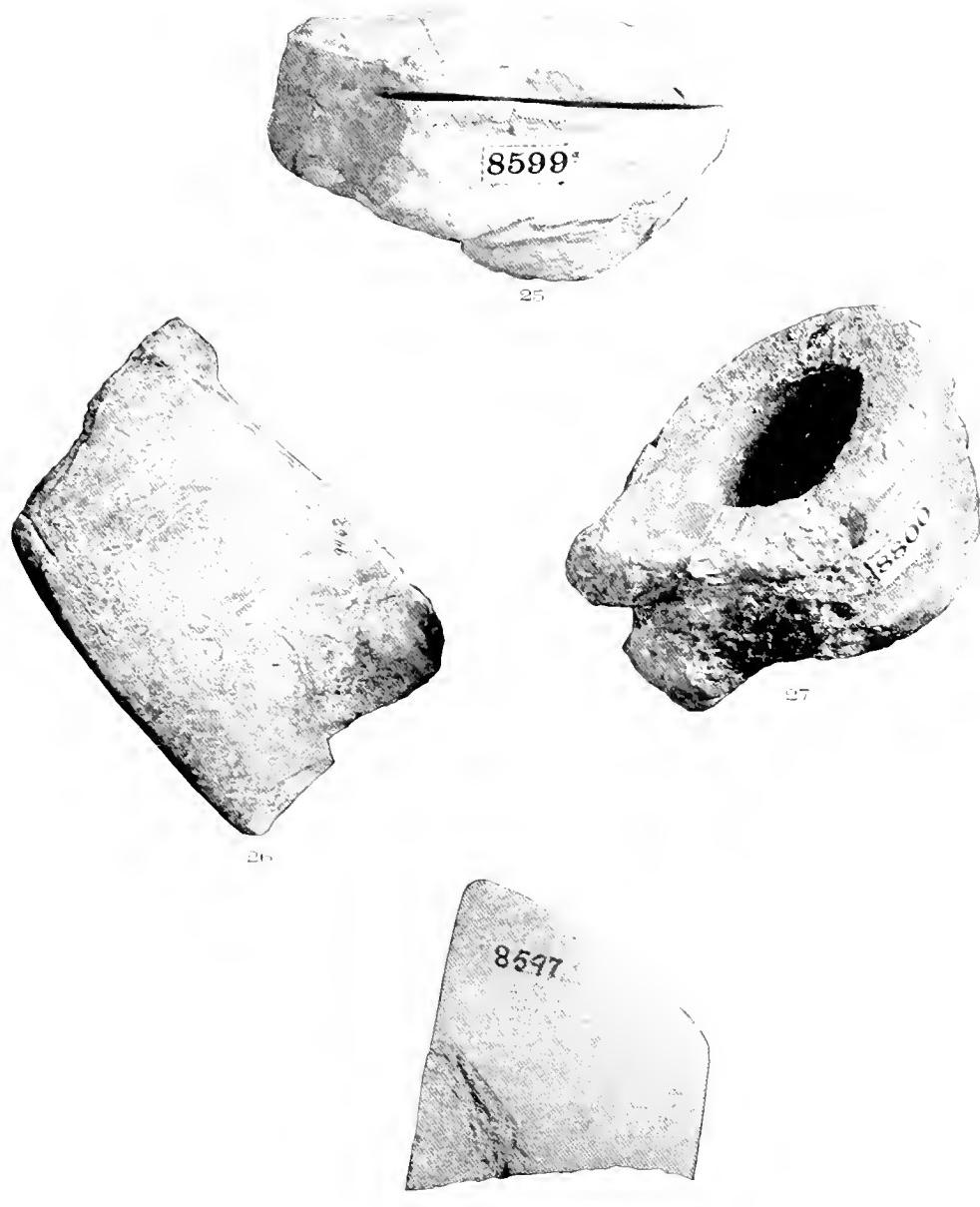


24

KNOBS OF SCEPTRES—Nippur.

22, 24. Magnesite (top view), Nazi-Maruttash. 23. Ivory (side view), Burnaburiash.





VOTIVE OBJECTS IN LAPISLAZULI AND IMITATION.  
Nippur.





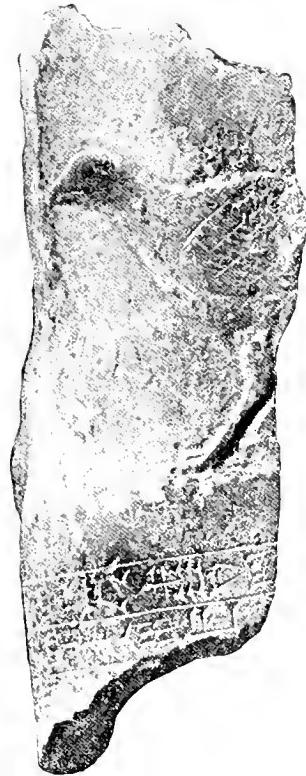
30



31



32



33

FRAGMENTS OF INSCRIBED BAS-RELIEFS.  
Hippur.





84

POINTED CLAY CYLINDER OF NABOPOLASSAR  
Babylon.









## PLAN OF THE FIRST YEAR'S EXCAVATIONS AT HIPPUR.

The Roman numbers indicate the places where excavations were made—the Arabic the height of the mounds in metres, above the present level of the canal bed. About five metres must be added to obtain the actual height above the plain. III Ekur—Bint el-Amir (Temple). VII Nimit-Marduk (Wall).



THE BABYLONIAN EXPEDITION  
OF  
THE UNIVERSITY OF PENNSYLVANIA  
**SERIES A: CUNEIFORM TEXTS**

EDITED BY  
H. V. HILPRECHT

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VOLUME I  
PART II, PLATES 51-100

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PHILADELPHIA

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1896



# OLD BABYLONIAN INSCRIPTIONS CHIEFLY FROM NIPPUR

PART II  
PLATES 36-70 AND XVI-XXX

BY H. V. HILPRECHT, PH.D., D.D.

*Professor of Assyrian and Comparative Semitic Philology and Curator of the Babylonian  
Museum in the University of Pennsylvania*

PHILADELPHIA  
1893



TO

CHARLES C. HARRISON, A.M.

*Penrost of the University of Pennsylvania*

WILLIAM PEPPER, M.D., LL.D.

*President of the Department of Archaeology and Palaeontology*

EDWARD W. CLARK

*Chairman of the Babylonian Section of the Department of Archaeology and Palaeontology*

CLARENCE H. CLARK

*Chairman of the Publication Committee and Treasurer of the Department of Archaeology  
and Palaeontology*

AND TO ALL OTHER MEMBERS OF THE  
BABYLONIAN EXPLORATION FUND

TO WHOSE LIBERALITY, ENERGY AND HEARTY INTEREST  
IN THE

PROGRESS OF SCIENCE

ARE CHIEFLY DUE THE GREAT RESULTS  
ACHIEVED AT NIFFAR



# OLD BABYLONIAN INSCRIPTIONS CHIEFLY FROM NIPPUR.

## PART II.

### PREFACE.

The publication of the history of the American Expedition to Nufnar, announced in the Preface to the first part of the present work, has been delayed by unforeseen circumstances. In view of the increased interest<sup>1</sup> in these excavations, it seems now necessary to summarize the principal results<sup>2</sup> and submit them to a wider circle of students.

The expedition left America in the summer, 1888, and has continued to the present day, with but short intervals required for the welfare and temporary rest of the members in the field and for replenishing the exhausted stores of the camp. The results obtained have been extraordinary, and, in the opinion of the undersigned editor, have fully repaid the great amount of time and unselfish devotion, the constant sacrifice of health and comfort, and the large pecuniary outlay, which up to date has reached the sum of \$70,000. Three periods can be distinguished in the history of the excavations.

<sup>1</sup> Cf. especially the official report on the results of the excavations sent by Hon. A. W. Terrell, the United States Minister in Constantinople, to his government in Washington, summer, 1894.

<sup>2</sup> For details cf. the "Bibliography of the Expedition," in Part I, p. 45. To the list there given may be added Peters, "Some Recent Results of the University of Pennsylvania Excavations at Nippur," in *The American Journal of Archaeology* X, pp. 13-46, 352-368 (with copious extracts from Mr. Haynes' weekly reports to the Committee in Philadelphia); Hilprecht, "Aus Briefen an C. Bezold," in *Zeitschrift für Assyriologie* VIII, pp. 386-391; *Assyriaca*, Sections I, III-VI. A brief sketch of the history and chief results of the "American Excavations in Nufnar" will be found in Hilprecht, *Recent Research in Bible Lands*, pp. 45-63.

**First Campaign, 1888-1889.**—Staff: John P. Peters, Director; H. V. Hilprecht and R. F. Harper, Assyriologists; J. H. Haynes, Business Manager, Commissary and Photographer; P. H. Field, Architect; D. Noorian, Interpreter; Bedry Bey, Commissioner of the Ottoman Government.<sup>1</sup> Excavations from February 6 to April 15, 1889, with a maximum force of 200 Arabs. *Principal results:* Trigonometrical survey of the ruins and their surroundings, examination of the whole field by trial trenches, systematic excavations chiefly at III, V, I and X.<sup>2</sup> Many clay coffins examined and photographed. Objects carried away: Over 2000 cuneiform tablets and fragments (among them three dated in the reign of King Ashurnasirpal II of Assyria), a number of inscribed bricks, terra-cotta brick stamp of Narām-Sin, fragment of a barrel cylinder of Sargon of Assyria, inscribed stone tablet (Pl. 6), several fragments of inscribed vases (among them two of King Lugalzaggisi of Erech), door-sockets of Kurigalzu; c. 25 Hebrew bowls; a large number of stone and terra-cotta vases of various sizes and shapes; terra-cotta images of gods and their ancient moulds; reliefs, figurines and toys in terra-cotta; weapons and utensils in stone and metal; jewelry in gold, silver, copper, bronze and various precious stones; a number of weights, seals and seal cylinders, etc.

**Second Campaign, 1889-1890.**—Staff: J. P. Peters, Director; J. H. Haynes, Business Manager, Commissary and Photographer; D. Noorian, Interpreter and Superintendent of Workmen; and an Ottoman Commissioner. Excavations from January 11 to May 3, 1890, with a maximum force of 400 Arabs. *Principal results:* Examination of ruins by trial trenches and systematic excavations at III, V and X continued. Row of rooms on the S. E. side of the ziggurat and shrine of Bur-Sin II excavated. Objects carried away: About 8000 cuneiform tablets and fragments (most of them dated in the reigns of Cassite kings and of rulers of the second dynasty of Ur); a number of new inscribed bricks; 3 brick stamps in terra-cotta and three door-sockets in diorite of Sargon I; 1 brick stamp of Narām-Sin; 61 inscribed vase fragments of Alusharshid; 2 vase fragments of Entemena of Shuruppak; 1 inscribed unhewn marble block and several vase fragments of Lugalziggubniidudu; a few vase fragments of Lugalzaggisi; 2 door-sockets in diorite of Bur-Sin II; over 100 inscribed votive axes, knobs, intaglios, etc., presented to the temple by Cassite kings; c. 75 Hebrew and other inscribed bowls; 1 enameled clay coffin and many other antiquities similar in character to those excavated during the first campaign but in greater number.

<sup>1</sup> D. G. Prince, of New York, was the eighth member of the expedition, but during the march across the Syrian desert he fell so seriously sick that he had to be left behind at Bagdad, whence he returned to America.

<sup>2</sup> These numbers refer to the corresponding sections of the ruins, as indicated on the plan published in Part I, Pl. XV.

**Third Campaign, 1893-1896.**—Staff: J. H. Haynes, Director, etc.; and an Ottoman Commissioner: Joseph A. Meyer, Architect and Draughtsman, from June to November, 1894. Excavations from April 11, 1893, to February 15, 1896 (with an interruption of two months, April 4 to June 4, 1894), with an average force of 50-60 Arabs. *Principal results:* Systematic excavations at III, I, II, VI-X, and searching for the original bed and banks of the Shatt-en-Nil. Examination of the lowest strata of the temple, three sections excavated down to the water level: critical determination of the different layers on the basis of uncovered pavements and platforms; the later additions to the ziggurat studied, photographed and, whenever necessary, removed; the preserved portions of Ur-Gur's ziggurat uncovered on all four sides; systematic study of the ancient system of Babylonian drainage; the two most ancient arches of Babylonia discovered; structures built by Narâm-Sin and pre-Sargonic buildings and vases unearthed; c. 400 tombs of various periods and forms excavated and their contents saved. Objects carried away: About 21,000 cuneiform tablets and fragments (among them contracts dated in the reign of Dungi and of Darius II and Artaxerxes Mnemon); many bricks of Sargon I and Narâm-Sin; the first inscribed brick of Dungi in Nippur; 15 brick stamps of Sargon I, 1 of Narâm-Sin; inscribed torso of a statue in diorite ( $\frac{2}{3}$  of life size, c. 3000 B.C.) and fragments of other statues of the same period; incised votive tablet of Ur-Enlil; 3 unfinished marble blocks of Lugal-kigub-nidudu and over 500 vase fragments of pre-Sargonic kings and patesis; c. 60 inscribed vase fragments of Alusharshid, 1 of Sargon, 3 of Entemena; 1 door-socket and 1 votive tablet of Ur-Gur; 1 votive tablet of Dungi; a number of inscribed lapis lazuli discs of Cassite kings; fragment of a barrel cylinder of the Assyrian period; fragments of an Old Babylonian terra-cotta fountain in high relief; water cocks, drain tiles, a collection of representative bricks from all the buildings found in Nippur; c. 50 clay coffins and burial urns, and many other antiquities of a character similar to those excavated during the first two campaigns but in greater number and variety.

With regard to the wealth of its results this Philadelphia expedition takes equal rank with the best sent out from England or France. The systematic and careful manner of laying bare the vast ruins of the temple of Bêl and other buildings in Nippur, with a view to a complete and connected conception of the whole, is equal to that of Layard and Victor Place in Assyria and something without parallel in previous expeditions to Babylonia. Only an exhaustive study and a systematic publication of selected cuneiform texts, which will finally embrace twelve volumes of two to three parts each, can disclose the manifold character of these documents—syllabaries, letters, chronological lists, historical fragments, astronomical and religious texts, building inscriptions, votive tablets, inventories, tax lists, plans of estates, contracts, etc. The

results so far obtained have already proved their great importance in connection with ancient chronology, and the fact that nearly all the periods of Babylonian history are represented by inscriptions from the same ruins will enable us, in these publications, to establish a sure foundation for paleographic research.

Each of the three expeditions which make up this gigantic scientific undertaking has contributed its own peculiar share to the total results obtained. The work of the first, while yielding many inscribed documents, was principally tentative and gave us a clear conception of the grandeur of the work to be done. The second continued in the line of research mapped out by the first, deepened the trenches and gathered a richer harvest in tablets and other inscribed monuments. But the crowning success was reserved for the unselfish devotion and untiring efforts of Haynes, the ideal Babylonian explorer. Before he accomplished his memorable task, even such men as were entitled to an independent opinion, and who themselves had exhibited unusual courage and energy, had regarded it as practically impossible to excavate continuously in the lower regions of Mesopotamia. On the very same ruins of Nippur, situated in the neighborhood of extensive malarial marshes and "amongst the most wild and ignorant Arabs that can be found in this part of Asia,"<sup>1</sup> where Layard himself nearly sacrificed his life in excavating several weeks without success,<sup>2</sup> Haynes has spent almost three years continuously, isolated from all civilized men and most of the time without the comfort of a single companion. It was, indeed, no easy task for any European or American to dwell thirty-four months near these insect-breeding and pestiferous Alfaj swamps, where the temperature in perfect shade rises to the enormous height of 120° Fahrenheit (c. 39° Réaumur), where the stitling sand-storms from the desert rob the tent of its shadow and parch the human skin with the heat of a furnace, while the ever-present insects bite and sting and buzz through day and night, while cholera is lurking at the threshold of the camp and treacherous Arabs are planning robbery and murder—and yet during all these wearisome hours to fulfill the duties of three ordinary men. Truly a splendid victory, achieved at imnumerable sacrifices and under a burden of labors enough for a giant, in the full significance of the word, a *moxi memorem eore perennius*.

But I cannot refer to the work and success of the Babylonian Exploration Fund in Philadelphia without saying in sorrow a word of him who laid down his life in the cause of this expedition. Mr. Joseph A. Meyer, a graduate student of the Department of Architecture in the Massachusetts Institute of Technology, in Boston,

<sup>1</sup> Layard, *Nimrod and Babylon*, p. 565.

<sup>2</sup> Layard, *l. c.*, pp. 556-562. "On the whole, I am much inclined to question whether extensive excavations carried on at Niffer would produce any very important or interesting results" (p. 562).

had traveled through India, Turkey and other Eastern countries to study the history of architecture to the best advantage. In May, 1894, he met Mr. Haynes in Bagdad and was soon full of enthusiasm and ready to accompany him to the ruins of Nuffar. By his excellent drawings of trenches, buildings and objects he has rendered most valuable service to this expedition. But in December of the same year his weakened frame fell a victim to the autumnal fevers on the border of the marshes, where even before this the Syrian physician of the second campaign and the present writer had absorbed the germs of malignant typhus. In the European cemetery of Bagdad, on the banks of the Tigris, he rests, having fallen a staunch fighter in the cause of science. Even if the sand-storms of the Babylonian plains should efface his solitary grave, what matters it? His bones rest in classic soil, where the cradle of the race once stood, and the history of Assyriology will not omit his name from its pages.

The Old Babylonian cuneiform texts submitted in the following pages have again been copied and prepared by my own hand, in accordance with the principle set forth in the Preface to Part I. The favorable reception which was accorded to the latter by all specialists of Europe and America has convinced me that the method adopted is the correct one. I take this opportunity to express my great regret that this second part of the first volume could not appear at the early date expected. The fact that two consecutive summers and falls were spent in Constantinople, completing the reorganization of the Babylonian Section of the Imperial Museum entrusted to me; that during the same period three more volumes were in the course of preparation, of which one is in print now;<sup>1</sup> that a large portion of the time left by my duties as professor and curator was to be devoted to the interest of the work in the field; that the first two inscriptions published on Pls. 36-42 required more than ordinary time and labor for their restoration from c. 125 exceedingly small fragments; and that, finally, for nearly four months I was deprived of the use of my overtaxed eyes, will, I trust, in some degree explain the reasons for this unavoidable delay. In connection with this statement I regard it my pleasant duty to express my sincere gratitude to George Friebis, M.D., my valued confrère in the American Philosophical Society, for his unceasing interest in the preparation of this volume, manifested by the great amount of time and care he devoted to the restoration of my eyesight.

The publication of this second part, like that of the first, was made possible by the liberality and support of the American Philosophical Society, in whose TRANSACTIONS it appears. To this venerable body as a whole, and to the members of its Publication Committee, and to Secretary Dr. George H. Horn, who facilitated the print-

<sup>1</sup> Vol. IX, *Tablets Dated in the Reigns of Darius II and Artaxerxes Mnemon*, prepared in connection with my pupil, Rev. Dr. A. T. Clay, now instructor of Old Testament Theology in Chicago.

ing of this work in the most cordial manner, I return my heartiest thanks and my warm appreciation.

No endeavor has been made to arrange Nos. 86–117 chronologically. Although on paleographic evidence certain periods will be readily recognized in these texts, the cuneiform material of the oldest phase of Babylonian history is still too scanty to allow of a safe and definite discrimination. In order to present the monumental texts from Nippur as completely as possible, the fragment of a large boundary stone now in Berlin has found a place in these pages. For permitting its reproduction and for providing me with an excellent cast of the original, Prof. A. Erman, Director of the Royal Museums, has my warmest thanks. I acknowledge likewise my obligations to Dr. Talcott Williams of Philadelphia and to Rev. Dr. W. Hayes Ward of New York for placing the fragment of a barrel cylinder of Marduk-shâbik-zîrim and the impression of a Babylonian seal cylinder respectively at my disposal. If the text of the latter had been published before, Prof. Sayce would not have drawn his otherwise very natural inference (*The Academy*, Sept. 7, 1895, p. 189) that the Hyksos god Sutekh belongs to the language and people of the Cassites.<sup>1</sup> I do not need to offer an apology for including the large fragment of Naram-Sin's inscription (No. 120), the only cuneiform tablet found in Palestine (No. 147) and the first document of the time of Marduk-ah'-irba,<sup>2</sup> a member of the Pashe dynasty, in the present series. In view of the great importance which attaches to these monuments, a critical and trustworthy edition of their inscriptions had become a real necessity.

The little legend, No. 131, the translation of which is given in the "Table of Contents," will prove of exceptional value to metrologists. At the same time I call the attention of Assyriologists to the interesting text published on Pl. 63, which was restored from six fragments found among the contents of as many different boxes of tablets.

Nos. 124 and 126, which were copied during the time of the great earthquakes in Constantinople, 1894, belong to the collection designated by me as Coll. Rifat Bey. Together with several hundred other tablets they were presented to the Imperial Ottoman Museum by Rifat Bey, military physician of a garrison stationed in the neigh-

<sup>1</sup> Prof. Sayce's view rests on Mr. Pinches's hasty transliteration made in connection with a brief visit to America in 1893 and published in Dr. Ward's *Seal Cylinders and Other Oriental Seal's* (Handbook No. 12 of the Metropolitan Museum of Art in New York), No. 391, where the Cassite god *Shugab* (= Nergal, cf. Delitzsch, *Kossier*, p. 25, l. 12) was transliterated incorrectly by *Shutah*. I called Dr. Ward's attention to this apparent mistake and gave the correct reading in my *Assyriaca*, p. 93, note.

<sup>2</sup> A boundary stone. The inscription has suffered much from its long exposure to the rain and sun of Babylonia. The original, which the proprietor kindly permitted me to publish, is in Constantinople. The stone is so important that it should be purchased by an American or European museum. My complete transliteration and translation of this text and of Nos. 151 and 152 will appear in one of the next numbers of *Zeitschrift für Assyriologie*.

borhood of Tello, and were catalogued by the undersigned writer. His Excellency, Dr. Hamdy, Director General, and his accomplished brother, Dr. Halil, Director of the Archaeological Museum on the Bosphorus, who in many ways have efficiently promoted the work of the American Expedition, and who by their energetic and intelligent efforts have placed the rapidly growing Ottoman Museum on a new, scientific basis, deserve my heartiest thanks for permitting the publication of these texts, and for many other courtesies and personal services rendered during my repeated visits to the East.

For determining the mineralogical character of the several stones, I am greatly indebted to my colleagues, Profs. Drs. E. Smith and A. P. Brown, of the University of Pennsylvania.

The systematic excavations of the last decenniums have revolutionized the study of ancient history and philology, and they have opened to us long-forgotten centuries and millenniums of an eventful past. Hieroglyphics and cuneiform inscriptions were deciphered by human ingenuity, and finally the brilliant reasoning and stupendous assiduity of Jensen in Marburg have forced the "Hittite" sphinx to surrender her long-guarded secret. He who has taken the pains to read and read again and analyze the results of Jensen's extraordinary work critically and *sinc ira et studio*, must necessarily arrive at the conclusion as to the general correctness of his system. I am neither a prophet nor the son of a prophet, but I see the day not very far, when the world will wonder—just as we wonder now when we glance back upon the sterile years following Grotfend's great achievement—that at the close of the nineteenth century years could elapse before Jensen's discovery and well-founded structure created any deep interest and received that general attention which it deserves. The beautiful marble slab recently found near Malatia<sup>1</sup> has offered a welcome opportunity to test the validity of his theory. But the great *desideratum* seems to be more material than is at present at our disposal. Excavations in the mounds of Malatia would doubtless yield it. But what European government, what private citizens, will furnish the necessary funds? May the noble example given by a few liberal gentlemen of Philadelphia find a loud echo in other parts of the world, and may the work which they themselves have begun and carried on successfully and systematically for several years in Nippur, never lack that hearty support and enthusiasm which characterized its past history. The high-towering temple of Bel is worthy of all the time and labor

<sup>1</sup> May 23, 1894, together with two other smaller fragments, and now safely deposited in the Imperial Ottoman Museum. With Hamdy Bey's permission published in Hilprecht, *Recent Research in Bible Lands*, p. 165. Cf. also Hogarth in *Recueil*, XVII, p. 25 f. The inscription cannot be older than 750–700 B.C. The artist took as his motive a hunting scene from the royal palaces of Nineveh. A critical analysis of the well preserved text will be given by Jensen in the next number of *Recueil*.

and money spent in its excavation. Though now in ruins, the vast walls of this most ancient sanctuary of Shumer and Akkad still testify to the lofty aspirations of a by-gone race, and even in their dreary desolation they seem to re-echo the ancient hymn once chanted in their shadow:

*Shanû valâ dâ Bêl Imkarsag  
 sha rishashû sharmâmî shanû  
 apshâ ellim shurshadû ushshusha  
 uot mâtîtî kimet rimî ekdu rabû  
 karwîshû kimet shariûr i<sup>u</sup>. Shamîsh shittanâabitî  
 kimet kakkarû shami' nañû ma'û sibûti.*

(IV R. 27, No. 2, 15-24.)

O great mountain of Bêl, Imkharsag,  
 whose summit rivals the heavens,  
 whose foundations are laid in the bright abysmal sea,  
 resting in the lands as a mighty steer,  
 whose horns are gleaming like the radiant sun,  
 as the stars of heaven are filled with lustre.

H. V. HILPRECHT.

FEBRUARY 15, 1896.

# INTRODUCTION.

## I.

### THE LOWEST STRATA OF EKUR.

The vast ruins of the temple of Bēl are situated on the E. side of the now empty bed of the Shatt-en-Nil, which divided the ancient city of Nippur into two distinct parts.<sup>1</sup> At various times the space occupied by each of the two quarters differed in size considerably from the other. Only during the last centuries before the Christian era, when the temple for the last time had been restored and enlarged on a truly grand scale by a king whose name is still shrouded in mystery,<sup>2</sup> both sides had nearly the same extent. This became evident from an examination of the trial trenches cut in different parts of the present ruins and from a study of the literary documents and other antiquities obtained from their various strata. As long, however, as the temple of Bēl existed, the E. quarter of the city played the more important rôle in the history of Nippur.

Out of the midst of collapsed walls and buried houses, which originally encompassed the sanctuary of Bēl on all four sides and formed an integral part of the large temple enclosure, there rises a conical mound to the height of 29 m.<sup>3</sup> above the plain and 15 m. above the mass of the surrounding *dbris*. It is called to-day *Bint-el-Amir* ("daughter of the prince")<sup>4</sup> by the Arabs of the neighborhood and covers the ruins of the ancient *ziggurratu* or stage tower of Nippur, named *Imgarsag*<sup>5</sup> or *Sagash*<sup>6</sup> in the cuneiform

<sup>1</sup> Layard (*Nineveh and Babylon*, p. 551) and Loftus (*Travels and Researches*, p. 101) stated this fact clearly. Notwithstanding their accurate description, on most of our modern maps the site of the city is given inaccurately by being confined to the E. side of the canal.

<sup>2</sup> He cannot have lived earlier than c. 500 B.C., and probably later.

<sup>3</sup> Loftus's estimate of seventy feet (*l. c.*, p. 101) is too low.

<sup>4</sup> Layard, *l. c.*, p. 557. Cf. Loftus, *l. c.*, pp. 102f.

<sup>5</sup> "Mountain of heaven," pronounced later *Imursag*. Cf. Jensen in Schrader's *Kalinschriftliche Bibliothek* III, Part 1, p. 22, note 5, and Hommel, *Sumerische Lesestücke*, p. 26, No. 306.

<sup>6</sup> "High towering" (on the ending *sh* cf. Hommel, *l. c.*, p. 141, 2a). Cf. *H.R.* 50, 5-6 a, b. A third name existed but is broken away on this tablet (1 a). For *Imgarsag* cf. also *IV.R.* 27, No. 2, 15 and 17.

inscriptions (cf. Pls. XXIX and XXX). A number of Babylonian kings<sup>1</sup> applied themselves to the care of this temple by building new shrines, restoring old walls and repairing the numerous drains and pavements of the large complex, known under the name of *Ekur* ("mountain house").<sup>2</sup> But the three great monarchs who within the last three millenniums before Christ, above all others, devoted their time and energy to a systematic restoration and enlargement of the ziggurat and its surroundings, and who accordingly have left considerable traces of their activity in Nippur,<sup>3</sup> are Ashurnabûrapal (668-626 B.C.),<sup>4</sup> Kadashman-Turgu (c. 1250 B.C.)<sup>5</sup> and Ur-Gur (c. 2800 B.C.).<sup>6</sup> The structures of each of these builders have been, one after the other, cleared, measured, photographed and examined in all their details by Mr. Haynes, the intrepid and successful director of the American expedition during the last four years. He is soon expected to communicate the complete results of his work, illustrated by numerous drawings and engravings, in Series B of the present publication. Therefore, referring all Assyriologists to this proposed exhaustive treatise on the history of the excavations, I confine myself to a brief examination of the lowest strata of ancient Eku, which will enable us to gain a clearer conception of the earliest phase of Babylonian history. Whenever it seems essential, Haynes's own words will be quoted from his excellent weekly reports to the Committee in Philadelphia.

### UR-GUR.

At the time of King Ur-Gur the ziggurat of Nippur stood on the N.-W. edge of an immense platform, which formed the pavement of the entire temple enclosure. It was laid about 2.5 m. above the present level of the plain and had an average thickness of 2.40 m. In size, color and texture the sun-dried and uninscribed bricks of

<sup>1</sup> Among them **Dungi** (Pl. 52, No. 123, cf. his brick legend in Part III of the present work), **Ur-Nimib** (Pl. 18, No. 10, and Pl. XXIII, No. 65), **Bur-Sin I** (Pl. 11, No. 190), **Ishme-Dagân** (Pl. 9, No. 17, cf. his brick legend in Part III), **Bur-Sin II** (Pls. 12f., Nos. 20-22), **Kurigalzu** (Pl. 20, No. 38), **Rammânu-shumusur** (Pl. 28, No. 81), **Esarhaddon** (cf. Vol. X of the present work and Hilprecht in *Z. A.*, VIII, pp. 390ff.). As to the earliest builders cf. below.

<sup>2</sup> Cf. Pl. 1, No. 1, 8; Pl. 2, No. 2, 10; Pl. 20, No. 38, 7; Pl. 28, No. 81, 8; Pl. 29, No. 82, 8; Pl. 51, No. 121, 8; also Jensen, *Kosmologie*, pp. 185ff.

With the exception of the unknown builder above referred to, who enlarged the base of the early ziggurat considerably and changed its form entirely by adding a peculiar cruciform structure (each arm being 16.48 m. long by 6.16 m. wide) to the centre of its four sides. Each side appeared to have a gigantic wing.

<sup>3</sup> Cf. Part I, p. 5, note, and Nödeke in Hilprecht, *Assyriaca*, p. 86, note 1.

<sup>4</sup> Cf. Pl. 29, No. 82, and Hilprecht in *Z. A.*, VIII, pp. 380ff.

<sup>5</sup> Cf. Pl. 24, No. 8, 8. His brick legend will be published in Part III.

<sup>6</sup> Cf. *J. R.* 1, No. 8f., and Pls. 51f. of the present work.

<sup>7</sup> 23 + 15 = 38 cm., practically the same size as Ur Gur's bricks found in the *Bactriyya* of Warka. Cf. Loftus, p. 168.

this pavement are identical with the mass of crude bricks forming the body of the ziggurat, while in size and general appearance they closely resemble the burned bricks which bear the name of Ur-Gur. The natural inference would be that Ur-Gur himself erected this large terrace to serve as a solid foundation for his lofty temple. Yet so long as the inside of the massive ruins has not been thoroughly explored, there remains a slight possibility that the body of the ziggurat and the pavement existed before Ur-Gur, and that this king only repaired and restored an older building, using in the manufacture of his bricks the mould of his predecessor. On the basis of the present almost convincing evidence, however, I favor the former view and, with Haynes, doubt very much whether before Ur-Gur's time a ziggurat existed in ancient Nippur.<sup>1</sup>

The base of Ur-Gur's ziggurat formed a right-angled parallelogram nearly 59 m. long and 39 m. wide.<sup>2</sup> Its two longest sides faced N.-W. and S.-E. respectively,<sup>3</sup> and the four corners pointed approximately to the four cardinal points.<sup>4</sup> Three of the stages have been traced and exposed (cf. Pl. XXX). It is scarcely possible that formerly other stages existed above.<sup>5</sup> The lowest story was c.  $6\frac{1}{3}$  m. high, while the second (receding a little over 4 m. from the edge of the former) and the third are so

<sup>1</sup> The ancient name of the temple, *Ekur*, in use even at Sargon's time, proves nothing against this theory. On the basis of Taylor's, Loftus's and his own excavations, Haynes inclines to the view that Ur Gur was the first builder of ziggurats in Babylonia. As these two English excavators however did not examine the strata below Ur-Gur's terraces, it will be wiser to suspend our judgment for the present, although the absence of a ziggurat in Tello favors Haynes's view.

<sup>2</sup> In size practically identical with Ur-Gur's structure in Muqayyar (ratio of 3 : 2). Cf. Loftus, *l. c.*, p. 129.

<sup>3</sup> The longest sides of the ziggurat in Ur faced N. E. and S. W. respectively. Cf. Loftus, *l. c.*, p. 128.

<sup>4</sup> "The N. corner is 12° E. of N." (Peters in *The American Journal of Archaeology*, X, p. 18). The Babylonian orientation was influenced by the course of the Euphrates and Tigris, as the Egyptian by the trend of the Nile valley (Hagen in *Beiträge zur Assyriologie* II, p. 246, note). The Assyrian word for "North," *ish(l)tān*, means "No. I."<sup>6</sup> From this fact, in connection with the observation that in the Babylonian contract literature, etc., in most cases the **upper** smaller side (or front) of a field faces N., it follows that the Babylonians looked towards N. in determining the four cardinal points, and accordingly could not very well designate "West" by a word which means originally "back side" (Delitzsch, *Assyrisches Handwörterbuch*, p. 41f., and Schrader in *Sitzungsberichte der Königl. Preussische Akademie der Wissenschaften*, 1894, p. 1301) like the Hebrews, who faced E. Besides, it is grammatically scarcely correct to derive **שׂוּרָן**, a Babylonian loan word in the Talmud, from a supposed Babylonian *alqr(u)rū* instead of *avurrū* [for this very reason I read the bird mentioned in H. R. 37, 12 e. f. not *a-šar-shu-nu* (Delitzsch, *l. c.*, p. 45) but *a-mur shu-nu*—**אַמְרָן** (cf. Halévy in *Revue Sémitique* III, p. 91)]. Consequently the only possible reading is *am(r)urru*, "West," as proposed by Delattre, in view of *uwa.1 mu ri* and *uwa.1-mu ur ru* in the Tell el Amarna tablets (cf. also a Babylonian (sic!) village or town *a-mu ur-ri uk* in Meissner, *Beiträge zum Altbabylonischen Privatrecht*, No. 42, 1 and 21). Independently a similar result was reached by Hommel in *Zeitschrift der Deutschen Morgenländischen Gesellschaft* XLIX, p. 524, note 3.

<sup>5</sup> No trace of a fourth story could be discovered, and the accumulation of *dibris* on the top of Bint-el Amir is not large enough to warrant the assumption of more than three stages. In Ur Loftus discovered but two distinct stages (*l. c.*, p. 128).

utterly ruined that the original dimensions can no more be given.<sup>1</sup> The whole ziggurat appears like an immense altar, in shape and construction resembling a smaller one discovered in a building to the S.-W. of the temple.

As stated above, the body (and faces) of the ziggurat consist of small, crude bricks,<sup>2</sup> with the exception of the S.-E. side of the lowest stage, which had an external facing of burned bricks of the same size.<sup>3</sup> To preserve such a structure for any length of time it was necessary to provide it with ample and substantial drainage. Thanks to the untiring efforts of Haynes, who for the first time examined the ancient Babylonian system of canalisation critically, we learn that the ziggurat of Nippur had water conduits of baked brick<sup>4</sup> in the centre of each of the three unprotected sides. They were found in the lower stage and possibly existed also in the upper<sup>5</sup> refined portions. On all four sides around the base of the walls was a plaster of bitumen,<sup>6</sup> 2.75 cm. wide and gradually sloping outward from the ziggurat towards a gutter, which carried the water away (cf. Pl. XXIX, No. 74).<sup>7</sup> By this very simple arrangement the falling rain was conducted to a safe distance and the unbaked brick foundations were thoroughly protected.

Unlike the ziggurat of Sin in Ur, which had its entrance on the N.-E. side,<sup>8</sup> the ascent to the different stages in Nippur was at the S.-E. Two walls of burned bricks,<sup>9</sup> 3.40 m. high, 16.52 m. long and 7 m. distant from each other, ran nearly parallel,<sup>10</sup> at

<sup>1</sup> The surface of these stages "was covered with a very tenacious plaster of clay mixed with cut straw," in order to protect them against storm and rain. "In places this plaster is still perfect, while in other places several coatings are visible, plainly showing that from time to time the faces of the ziggurat were replastered" (Haynes, Report of Sept. 1, 1894).

<sup>2</sup> Cf. above, p. 16, note 8, "Traces of decayed straw were discovered in these bricks" (Haynes, Report of Feb. 9, 1895).

<sup>3</sup> In Ur the exterior of the whole lower story was faced by Ur-Gur with baked bricks (Loftus, *l. c.*, pp. 129f.), while in Warka "unlike other Babylonian structures" the lower stage of the Buwariyya "is without any external facing of kiln-baked brickwork" (Loftus, *l. c.*, p. 167).

<sup>4</sup> Each c. 1 m. wide by 3.25 deep. To judge from the height of the "buttresses" in Warka, the true meaning of which Loftus failed to recognize, the lowest stage of the Buwariyya had the same height as that of the ziggurat of Nippur. Cf. Loftus, *l. c.*, p. 169.

<sup>5</sup> Cf. Loftus, *l. c.*, p. 129.

<sup>6</sup> This plaster rested upon "a level pavement of two courses of bricks also laid in bitumen, and was 28 cm. thick where it flanked the walls, and 7.7 cm. at its outer edge" (Haynes, Report of Feb. 10, 1894).

<sup>7</sup> The projecting casing wall at the base (1.38 m. high) consists of sixteen courses of (stamped) bricks and was built by Kadashman-Turgu around the three unprotected sides of the ziggurat. In the middle distance of the picture is seen a section of the latest crude brick superstructure (cf. above, p. 16 and note 2) with a tunnel tracing the face of the lowest stage of Ur-Gur's and Kadashman-Turgu's ziggurat.

<sup>8</sup> Loftus, *l. c.*, p. 129.

<sup>9</sup> Many of which were stamped with Ur-Gur's well-known legend I R. 1, No. 9.

<sup>10</sup> Where they joined the wall of the ziggurat the distance between them (7 m.) was 1.65 m. greater than at their outer end.

right angles from the face of the ziggurat, into the large open court, which extended to the great fortification of the temple. This causeway<sup>1</sup> was filled up with crude bricks of the same size and mould and formed a kind of elevated platform, from which apparently steps, no longer in existence, led up to the top of the ziggurat and down into the open court in front of it.

The whole temple enclosure was surrounded by a large inner and outer wall built of sun-dried bricks. To the N.-W. of Ekur "30 courses of these bricks are still plainly visible."<sup>2</sup> They compose the ridge of the outer wall and, like the pavement of Ur-Gur's ziggurat, rest on an older foundation. The complete excavation of the inner wall will be undertaken in connection with the systematic examination and removal of the ruins around the ziggurat.

### SARGON AND NARAM-SIN.

Immediately below "the crude brick platform of Ur-Gur," under the E. corner of the ziggurat, was another pavement consisting of two courses of burned bricks of uniform size and mould.<sup>3</sup> Each brick measures c. 50 cm. in square and is 8 cm. thick. This enormous size is quite unique among the more than twenty-five different forms of bricks used in ancient Nippur, and enables us to determine the approximate date of other structures built of similar material in other parts of the city. Fortunately most bricks of this pavement are stamped. A number of them contain the well-known inscription of **Shargâni-shar-âli**, while the rest bears the briefer legend of **Naram-Sin** (Part I, Pls. 3 and II). This fact is significant. As both kings used the same peculiar bricks, which were never employed again in the buildings of Nippur, and as they are found near together and intermingled in both courses of the same pavement, the two men must necessarily be closely associated with each other. This ancient brick pavement becomes therefore a new and important link in the chain of my arguments in favor of the identity of Shargâni-shar-âli<sup>4</sup> with Sargon I, father of

<sup>1</sup> Both the walls of the causeway and those of the ziggurat were battered, the batter of the former (1 : 8) being exactly half the batter of the latter (1 : 4), according to Haynes's Report of Feb. 9, 1895. Cf. Loftus, *l. c.*, p. 128.

<sup>2</sup> Haynes, Report of Sept. 8, 1894.

<sup>3</sup> Niebuhr's very recent remarks on the historicity of Sargon I and Naram-Sin (*Chronologie der Geschichte Israels, des Egyptens, Babylonien und Assyriens*, Leipzig, 1896, p. 75) should never have been made after the publication of their inscriptions in the first part of the present work. His insinuations against the priests of Nippur read like a carnival joke, in the light of the facts presented in the following sketch.

<sup>4</sup> Oppert's proposed reading of this name as *Bingani sar-iris* (*Revue d'Assyriologie* III, pp. 25f.) is impossible and was declined in *Assyriaca*, p. 30, note 1. The original picture of the sign *Shar* in our name is not "l'hieroglyphe de l'arbre en feuilles" (Oppert, *l. c.*), but an enclosed piece of land covered with plants, in other words a plantation, garden, orchard (*kišû*). Cf. Bertin, *Origin and Development of the Cuneiform Syllabary*, p. 7.

Narām-Sin<sup>1</sup> (Part I, pp. 16–19). It was apparently laid by Sargon and relaid by his son, Narām-Sin, who utilized part of his father's bricks, and it must therefore be recognized as the true level of the Sargon dynasty in the lower strata of the temple at Nippur. No bricks of either of the two kings have been found below it, nor in fact any other inscribed objects that can be referred to them.<sup>2</sup> But another, even more powerful witness of Narām-Sin's activity in Nippur has arisen from some ruins in the neighborhood of Ekur.

On the plan of Nippur published in Part I, Pl. XV, a ridge of low insignificant-looking mounds to the N.-W. of the temple<sup>3</sup> is marked VII. They represent a portion of *Nimil-Marduk*, the outer wall of the city.<sup>4</sup> Its upper part, as stated above, was constructed by Ur-Gur. During the summer of 1895 Mr. Haynes excavated the lower part of this rampart. He selected a piece of 10 m. in length and soon afterwards reported the following surprising results. The foundation of the wall was placed on solid clay c.  $\frac{2}{3}$  m. below the water level or c. 5 m. below the plain of the desert. It was "built of worked clay mixed with cut straw and laid up *en masse* with roughly sloping or battered sides" to a total height of c. 5.5 m. Upon the top of this large base, which is c. 13.75 m. wide, a wall of the same enormous width, made of sun-dried

<sup>1</sup> More recently (*Altorientalische Forschungen* III, p. 238) Winckler refers to Shargāni shar-āli as the possible historical basis of "the mythical Sargon of Agade." I trust the day is not very far when he will regard Sargon as historical and identical with Shargāni-shar-āli, as I do.

<sup>2</sup> The brick stamp of Sargon, mentioned below, p. 29, as having been unearthed underneath the wall of Ur-Gur's archive, indicates that this underground archive or cellar existed at Sargon's time at that very spot and was rebuilt by Ur-Gur.

<sup>3</sup> Inscribed burned bricks of Narām-Sin were also found in mound X, on the W. bank of the Shatt en-Nil at a very low level. All the stamped bricks of Narām-Sin "show evident traces of red coloring on their under or inscribed face" (Haynes, Report of Nov. 24, 1894).

<sup>4</sup> Originally these mounds continued a little farther N. W. than they can be traced on the map, until suddenly they turned to the W., reaching the Shatt en Nil apparently not far from II. A large open space, "414 m. long by 276 m. wide and covering more than 25 acres of ground," was enclosed by this wall, by the mounds called VIII and by the temple complex (III). As far as the present evidence goes, this court was never occupied by any brick buildings. Its real purpose can therefore only be surmised. According to Haynes (Report of August 3, 1895) it served as a caravanserai for the accommodation and safety of pilgrims and their animals. Such a view is possible, but it seems to me more probable to regard this enclosed place as a court where the numerous cattle, sheep, etc., received by the temple administration as regular income and for special sacrifices, were kept and sheltered. Perhaps it served both purposes. Besides in the time of war the inhabitants of Nippur readily found a safe refuge behind its walls. On the N. E. side of this court, "at the foot of the enclosing wall, a bubbling spring was discovered. On either side of the spring are still seen the brick platforms and curbs where the water pots rested." From the size of the bricks, which "appear to be the half-bricks of Narām Sin," the spring existed at the time of this great builder. "After the court had become filled to a depth of about 1 m., a diagonal wall of burned bricks, 5½ m. long, six courses high, placed on a raised base of clay, was built before the spring to divert the course of drifting sand and *dibris* from the court."

<sup>5</sup> Cf. H. R. 50, 29 a, b. The inner fortification (*dūr*) was called *Imur-Marduk* (*ibidem*, 28 a, b). Cf. Delitzsch, *Wörter das Paradies?* p. 221. Both names seem to be of comparatively late date and cannot be applied to Narām Sin's fortifications. According to H. R. 50, 30, a, b, two other names existed for the outer wall (*shathū*).

bricks, was raised to an unknown height.<sup>1</sup> We may well ask in amazement, Who was the builder of this gigantic wall, constructed, as it seems, *una vīm sītē?* Nobody else than the great Narām-Sin, whom Niebuhr of Berlin finds hard to regard as a historical person! Perhaps this scholar will now release me from presenting "wirkliche Inschriften politischer und als solcher glaubhafter<sup>2</sup> Natur, damit man ihrer [namely, Sargon's and Narām-Sin's] einstmaligen Existenz vollkommen traut."<sup>3</sup> The bricks had exactly the same abnormal size as the burned bricks of the pavement below the ziggurat and, in addition, although unbaked, bore Narām-Sin's usual stamped inscription of three lines. "They are dark gray in color, firm in texture and of regular form. In quality they are unsurpassed by the work of any later king, constituting by far the most solid and tenacious mass of unbaked brick that we have ever attempted to cut our way through."<sup>4</sup> A large number of "solid and hollow terra-cotta cones in great variety of form and color,"<sup>5</sup> and many fragments of water spouts were found in the *dbris* at the bottom of the decaying wall. The former, as in Erech,<sup>6</sup> were used for decoration, the latter apparently for the drainage of the rampart.<sup>7</sup> Possibly there were buildings of some kind on the spacious and airy summit of the wall,<sup>8</sup> although nothing points definitely to their previous existence.

<sup>1</sup>I have summarized the details of Haynes's report, according to which the original base was c. 5 m. high and c. 10.75 m. wide. "Directly upon this foundation Narām-Sin began to build his wall, 10.75 m. wide and six courses high. For some reason unknown to us, the builder changed his plan at this point and widened the wall by an addition of c. 3 m. in thickness to the inner face of the wall, making the entire thickness or width of the wall c. 13.75 m. This addition, like the original foundation, was built of worked clay mixed with cut straw, and from the clay bed was built up to the top of the moulded brick wall, making a new and wider base, c. 5.5 m. high by c. 13.75 m. wide. Upon this new and widened base a new wall of equal width was built by Narām-Sin, whose stamped bricks attest his workmanship. In the construction of the original base, c. 5 m. high and c. 10.75 m. wide, there is nothing to furnish a clue to its authorship" (Report of August 3, 1895). In the same letter Haynes argues very plausibly, as follows: "Had the superstructure been built upon the original base, as it was begun, it would naturally appear that the entire structure from its foundation was the work of Narām-Sin; yet because Narām-Sin enlarged the proportions of the wall, it may with some show of reason be assumed that Narām-Sin himself began to build upon the foundation of a predecessor, perhaps of his father Sargon, with the intention of completing the original design, and that his own ideas then began to fix upon a different or at least upon a larger plan requiring a wider base to build upon."

<sup>2</sup>I am afraid Niebuhr's use of "politisch" and "glaublich" as two corresponding terms is very "unhistorisch." Apparently he has a very curious conception of the significance of an inscribed Babylonian brick as a historical document over against the "political inscriptions" too often subjectively colored. Cf. Maspero, *The Dawn of Civilization*, p. 626, with whom I agree.

<sup>3</sup>Carl Niebuhr, *l. c.*, p. 75.

<sup>4</sup>Haynes, Report of Sept. 8, 1895.

<sup>5</sup>"Red and black color are abundant. The hollow cones are of larger size than the solid cones" (Report of July 27, 1895).

<sup>6</sup>Cf. Loftus, *l. c.*, p. 187ff.

<sup>7</sup>It is doubtful whether the cones and spouts belonged to Narām-Sin's or Ur Gū's structure, the water spouts point to the time of the former, however.

<sup>8</sup>Haynes inclines strongly to the view that there existed "a tier of rooms flush with the outer face of the wall, and a broad terrace before them overlooking the great enclosure" (Report of Aug. 3, 1895). This view is closely

The construction of so gigantic a fortification by Narâm-Sin proves the political importance of Nippur at an early time, and reveals, in its own peculiar way, the religious influence which E kur exercised in the ancient history of the country. A number of scattered references in the oldest cuneiform inscriptions extant—as, e. g., the fact that the supreme god of Lagash is called *gal Inlil* by several kings and governors of Tello,<sup>1</sup> that Edingiramanigin' bears the title *mupad i Inlili-ge*, that Urukagina<sup>2</sup> as well as Entemena<sup>3</sup> built a shrine to *Inlil*, that the rulers of Kish,<sup>4</sup> Erech<sup>5</sup> and of other early Babylonian centres,<sup>6</sup> who lived about the period of the kings of Shurpurla, paid their respect to Bâl, repeatedly making valuable offerings and numerous endowments, and claimed as *patesi gal Inlila*<sup>7</sup> the right of chief officer in his sanctuary and domain—and the interesting passage in the bilingual text of the creation story,<sup>8</sup> where Nippur seems to be regarded as the oldest city of Babylonia, find a welcome confirmation in the results obtained by our systematic excavations.

A comparatively small portion of the enormous temple area has so far been thoroughly examined, although for more than five years the constant hard labor of fifty to four hundred Arabic workmen has been devoted to its exploration. The results have already been extraordinary: they will become more so when our work shall be completed. That no independent buildings of Sargon have as yet been discovered will be partly explained in the light of the statement just made. The large number of Sargon's brick stamps<sup>9</sup> excavated at different times chiefly within the temple enclosure,

connected with his theory as to the use of the court, above referred to. "In a hot country, infested with robbers and swarming with insects, the rooms on the wall and the terrace in front of them would have offered admirable sleeping quarters for the hosts of pilgrims at Bêl's most famous shrine (*ibidem*)."

<sup>1</sup> E. g., by **Urukagina** [De Sarzec, *Découvertes en Chaldée*, p. XXX, squeeze (cf. p. 109f.), col. I, 2; and Pl. 5, No. 1, 2f. (also Amiaudi, on p. XXX)]. **Entemena I** [inscription published by Henzev in *Revue d'Assyriologie* III, p. 3, 2]. **Entemena II** [De Sarzec, *l. c.*, Pl. 31, No. 3, col. 1, 2; and *Revue d'Assyriologie* II, p. 148, col. 1, 2]. **Enamatumna II** [De Sarzec, *l. c.*, Pl. 6, No. 4, 2].

<sup>2</sup> De Sarzec, *l. c.*, Pl. 31, No. 2, col. I, 5f. (cf. *Revue d'Assyriologie* II, p. 81).

<sup>3</sup> De Sarzec, *l. c.*, Pl. 5, No. 1, 35–38; Pl. 32, col. III, 1–3; squeeze (p. XXX), col. III, 7–9.

<sup>4</sup> De Sarzec in *Revue d'Assyriologie* II, p. 149, col. IV, 4–7 (to be supplemented by De Sarzec, *Découvertes*, passages quoted in the preceding note).

<sup>5</sup> Hilprecht, *Old Babylonian Inscriptions*, Part II, Pl. 43, No. 3. Cf. Pl. 46, No. 108.

<sup>6</sup> Hilprecht, *l. c.*, Pls. 38–42, No. 87.

<sup>7</sup> E. g., Ur, cf. Hilprecht, *l. c.*, Pls. 36f., No. 83; Pl. 42, No. 88 and No. 89. Cf. also Pl. 42, No. 90; Pl. 43, Nos. 91f.

<sup>8</sup> Lugalzagisi. Cf. Hilprecht, *l. c.*, Pl. 38, No. 87, col. I, 15f.

<sup>9</sup> Pinches in *Records of the Past*, Vol. VI, p. 109, 6.

<sup>10</sup> Not less than eighteen (either whole or fragmentary) terra cotta stamps have been unearthed, seven of them within one fortnight in December, 1895. Most of them are without handles. Apparently several broke while in use at Sargon's time and were then thrown away. Others were doubtless broken intentionally in connection with the disastrous event mentioned below, p. 30.

his stamped bricks<sup>1</sup> found under the platform of Ur-Gur, and the regular title *bâni*<sup>2</sup> *Ekur bit Bâl in Nippur* occurring in all his inscriptions from Nippur<sup>3</sup> indicate that important structures, similar to those of his son, must have existed in some part of these high and extended accumulations. The perplexing question is, at which particular spot have we to search for them? And shall we ever really find them? Just as the bricks of Ur-Gur lie directly upon the splendid structure of Narâm-Sin in the large enclosing wall (*Mimit-Marduk*), so "the great crude brick platform of Ur-Gur's ziggurat practically rests upon Narâm-Sin's pavement."<sup>4</sup> This fact is of importance, for we draw the natural conclusion from it that all the buildings that once stood upon this latter pavement were razed by Ur-Gur, in order to obtain a level ground for his own extended brick pavement, which served as the new foundation for Ekur.

### THE PRE-SARGONIC PERIOD.

The average accumulations of *d'bris* above the pavement of Narâm-Sin measure a little over 11 m. in height and cover about 4000 years of Babylonian history. Have any traces of an earlier temple beneath the pavement of the Sargon dynasty been found in Nippur? Several sections on the S.-E. side of the ziggurat have been excavated by Mr. Haynes down to the water level.<sup>5</sup> I am therefore fully prepared to make the following statement, which will sound almost like a fairy tale in the ears of Assyriologists and historians who have been accustomed to regard the kingdom of Sargon as legendary and the person of Narâm-Sin as the utmost limit of our knowledge of ancient Babylonian history. The accumulations of *d'bris* from ruined buildings, partly preserved drains, broken pottery and many other remnants of human civilization between Narâm-Sin's platform and the virgin soil below, are not less than 9.25 m. The age of these ruins and what they contain can only be conjectured at the present

<sup>1</sup>The fragment of the first Sargon brick excavated in Nippur at the beginning of 1894 is published on Pl. XXI, No. 63. It proves that Sargon did not only stamp his legend upon the bricks but sometimes wrote it. For a stamped specimen cf. Part III.

<sup>2</sup>Written *ba GIM* = (*ba-*)*bâni* or (*ba-*)*bân*, in other words expressed by an ideogram and preceding phonetic complement (the earliest example of this kind in Semitic cuneiform texts). Cf. Hilprecht, *Assyriaca*, p. 70, note (end). Examples for this peculiar use of a phonetic complement are extremely rare and will be found in *Assyriaca*, Part II.

<sup>3</sup>Pls. 1-3, Nos. 1-3.

<sup>4</sup>Haynes, Report of Aug. 3, 1895. In advance I warn all those who seem to know Babylonian chronology better (?) than King Nabonidos of Babylon, not to use this fact against the king's 3200 years, and to keep in mind that also Ur-Gur, Kadashman-Turgu and Ashurbânapal follow each other immediately in their work at the ziggurat.

<sup>5</sup>To illustrate the amount of time, patience and labor needed for the systematic exploration of these lowest strata, it may be mentioned that one of the sections excavated contained "more than 60,000 cubic feet" of earth, which had to be carried away in basketfuls a distance of 120 m. and at the same time to be raised to a height of 15-24 m. Haynes, Report of Oct. 5, 1895.

time. But as no evidence of an ancient ziggurat previous to Ur-Gar and Narâm-Sin has been discovered, the accumulations must have necessarily been slower and presuppose a longer period than elapsed between Narâm-Sin and the final destruction of Ekur in the first post-Christian millennium. I do not hesitate, therefore, to date the founding of the temple of B'l and the first settlements in Nippur somewhere between 6000 and 7000 B.C.,<sup>1</sup> possibly even earlier. I cannot do better than repeat Haynes' own words, written out of the depth of this most ancient sanctuary of the world so far known: "We must cease to apply the adjective earliest to the time of Sargon or to any age or epoch within 1000 years of his advanced civilization."<sup>2</sup> "The golden age of Babylonian history seems to include the reign of Sargon and of Ur-Gar."<sup>3</sup>

Somewhat below the pavement of Narâm-Sin, between the entrance to the ziggurat and the E. corner, stood an altar of sun-dried brick, facing S.-E. and 4 m. long by 2.46 m. wide. The upper surface of this altar<sup>4</sup> was surrounded by a rim of bitumen (18 cm. high), and was covered with a layer of white ashes (6.5 cm. thick), doubtless the remnant of burned sacrifices. To the S.-W. of it Haynes discovered a kind of bin built of crude brick and likewise filled with (black and white) ashes to the depth of c. 30 cm.<sup>5</sup> At a distance of nearly 2 m. from the altar (in front of it) and c. 1.25 m. below the top was a low wall of bricks, whose limits have not yet been found. Apparently it marked a sacred enclosure around the altar, for it extended far under the pavement of Narâm-Sin<sup>6</sup> and reappeared under the W. corner of the ziggurat.<sup>7</sup> The bricks of which this curb was built are plano-convex in form.<sup>8</sup> They are laid in mud seven courses (= 45 cm.) high,<sup>9</sup> the convex surface, which is "curiously creased lengthwise," being placed upward in the wall.

At a distance of 4.62 m. outside of this low enclosure and c. 36 cm. below its bottom stood a large open vase in terra-cotta with rope pattern<sup>10</sup> (cf. Pl. XXVII, No. 72). It will serve as an excellent specimen of early Babylonian pottery in the fifth millennium before Christ. Undisturbed by the hands of later builders, it had remained

<sup>1</sup> A similar conclusion was reached by Peters in *The American Journal of Archaeology* X, pp. 45f.

<sup>2</sup> Report of August 30, 1895.

Report of August 3, 1895.

<sup>4</sup> Which was 0.92 m. below the level of Narâm-Sin's pavement.

<sup>5</sup> Haynes, Report of Feb. 17, 1894 (also Aug. 24, 1895). Haynes's chemical analysis of the white ashes showed evident traces of bones.

<sup>6</sup> The facts concerning this curb have been gathered from Haynes's Reports of Feb. 17 and March 17, 1894; Aug. 3, 1895.

<sup>7</sup> Cf. Peters, *The American Journal of Archaeology* X, pp. 31 and 44.

<sup>8</sup> With an average length and breadth of 24.5 >, 18 cm.

<sup>9</sup> "Being placed lengthwise and crosswise in alternate courses" (Haynes, Report of March 17, 1894).

<sup>10</sup> Haynes, Report of Aug. 24, 1895.

in its original upright position for more than 6000 years, and it was buried under a mass of earth and *dbris* long before Sargon I was born and Narâm-Sin fortified the temple of Nippur.<sup>1</sup>

A second vase of similar size but different pattern<sup>2</sup> was discovered 77 cm. below the former and nearly double the distance from the ancient brick curb. There is little doubt in my mind that both vases, which stood in front of the altar, on its S.-S.-E. side, one behind the other as one approached it, served some common purpose in connection with the temple service at the pre-Sargonic time.

Another section of earth adjoining the excavation which had yielded these remarkable results was removed by Haynes.

To the S.-E. of the altar described above, almost exactly under the E. corner of Ur-Gur's ziggurat and immediately below the pavement of Narâm-Sin, stood another interesting structure.<sup>3</sup> It is 3.38 m. high,<sup>4</sup> 7 m. square, "with a symmetrical and double reentrant angle at its northern corner and built up solidly like a tower." Its splendid walls, which exhibit no trace of a door or opening of any kind, are made of large unbaked bricks of tenacious clay<sup>5</sup> somewhat smaller in size than those of Narâm-Sin's rampart. While examining the surroundings of this building, Haynes found ten basketfuls of archaic water vents and fragments thereof on its S.-E. side and on a level with its foundation. His curiosity was aroused at once, and after a brief search underneath the spot where the greatest number of these terra-cotta vents and cocks had been gathered, he came upon a drain which extended obliquely under the entire breadth of this edifice. At its outer or discharging orifice he found the most ancient keystone arch yet known in the history of architecture. The question once asked by Perrot and Chipiez<sup>6</sup> and answered by them with a "probably not," has been definitely decided by the American expedition in favor of ancient Chaldaea. The bottom of this valuable witness of pre-Sargonic civilization<sup>7</sup> was c. 7 m. below the level of Ur-Gur's crude brick platform, 4.57 m. below the pavement of Narâm-Sin, and 1.25 m. below the foundations of the aforesaid building. The arch is 71 cm. high, elliptical in form, and has a span of 51 cm. and a rise of 38 cm. Cf. Pl. XXVIII,

<sup>1</sup> It stood 3.05 m. below the pavement of Narâm-Sin.

<sup>2</sup> In the form of a large jar, its diameter in the centre being larger than that at the top (Haynes, Report of Aug. 24, 1895).

<sup>3</sup> The following facts have been gathered from Haynes's Reports of Oct. 13, Nov. 21, 1894.

<sup>4</sup> Its foundations are therefore 3.38 m. below the level of Narâm-Sin's pavement.

<sup>5</sup> "Thoroughly mixed with finely cut straw and well kneaded."

<sup>6</sup> *A History of Art in Chaldaea and Assyria*, Vol. II, p. 231.

<sup>7</sup> Haynes, Reports of Oct. 13, 20, Nov. 24, 1894; Jan. 12, March 2, 1895.

No. 73.<sup>1</sup> The bricks of which it is constructed are well baked, plano-convex in shape, and laid in clay mortar, the convex side being turned upward. A few months after its discovery the arch was forced out of shape, "probably from the unequal pressure of the settling mass above it, which had been drenched with rain water."

Whether the altar, the two large vases and the massive building, under which the ancient arch was found, had any original connection with each other, is at present impossible to prove. According to my calculations and our latest news from the field of excavation, the bottom of the lower vase and the foundation of the massive building were not on the same level. The difference between them is nearly 0.5 m. As the highest vase, however, stood 77 cm. above the other, and as the section S.-E. from them has not yet been excavated, it is highly probable that a third vase stood at some distance below the second. However this may be, so much we can infer from the facts obtained even now, that an inclined passage from the plain led alongside the two vases to the elevated enclosure around the solitary altar. I am therefore disposed to assign to the tower-like building, the character of which is still shrouded in mystery, the same age as the altar, curb and vases. The keystone arch and drain, on the other hand, are doubtless of a higher antiquity. Whether the 3200 years given by Nabonidos as the period which elapsed between his own government and that of Sargon I, be correct or not, the arch cannot be placed lower than 4000 B.C., and in all probability it is a good deal older.

The two sections which contained all the buildings and objects described above were carried down to the virgin soil, where water stopped our progress. A third section removed in their neighborhood yielded similar results. But it is impossible to enumerate in detail all the antiquities which were uncovered below the S.-E. side of the ziggurat. The lowest strata did not furnish any treasures similar to those found in the upper layers; they showed a large proportion of black ashes and fine charcoal mingled with earth, but they also produced many smaller objects of great interest and value, especially fragments of copper, bronze and terra-cotta vessels. Several pieces of baked clay steles, bearing human figures in relief upon their surface, will be treated at another place and time.<sup>2</sup> An abundance of fragments of red and black lacquered

<sup>1</sup> A kind of pointed arch of unbaked brick (60 cm. high and 48 cm. wide at the bottom) was found by Haynes in mound X (cf. Pl. XV), on the S. W. side of the canal bed. From the depth in which it was discovered, Haynes reasoned correctly that it was older than 2000 B.C. From the inscribed objects excavated in connection with it, I determined that it must have existed at the time of the dynasty of Isin (c. 2500 B.C.). In all probability it dates back to Ur-Gur's period. For the wall in which this arch is placed was built of the same sun-dried bricks which compose the body of the ziggurat (Haynes, Reports of April 27, Dec. 21, 1895). For the general form of this pointed arch cf. Petrot and Chipiez, *l. c.*, p. 229, Fig. 92.

<sup>2</sup> One of them was found at a depth of 7 m. below the pavement of Naram-Sin and 2.44 m. lower than the bottom of the arch, within about 2 m. of the lowest trace of civilization (Haynes, Report of Sept. 7, 1895). Another was discovered 7.70 m. below Naram-Sin's pavement (Report of Sept. 14, 1895).

pottery was discovered at a depth of 4.6 m. to 8 m. below the pavement of Narîm-Sin.<sup>1</sup> "Had these pieces been found in the higher strata, one would unhesitatingly declare them of Greek origin, or at least ascribe them to the influence of Greek art." For they are, as a rule, of great excellence and in quality far superior to those found in the strata subsequent to the period of Ur-Gur.

The results of our excavations in the deepest strata of E kur will change the current theory on the origin and antiquity of the arch, will clear our views on the development of pottery in Babylonia, and will throw some welcome rays on one of the darkest periods of history in the valley of the Tigris and Euphrates. But first of all, they again have brought vividly and impressively before our eyes the one fact that Babylonian civilization did not spring into existence as a *dens ex machina*; that behind Sargon I and Narîm-Sin there lies a long and uninterrupted chain of development covering thousands of years; and that these two powerful rulers of the fourth millennium before Christ, far from leading us back to "the dawn of civilization," are at the best but two prominent figures from a middle chapter of the early history of Babylonia.

<sup>1</sup> A vase of ordinary gray pottery, 23 cm. high, was found 7.40 m. below this pavement "directly beneath the line of the very ancient curb, and near to a perpendicular let fall from the E. corner of the altar." The stratum which produced this vase, according to Haynes, "was literally filled with potsherds of small size and generally brick red in color" (Report of Sept. 14, 1895).



## II.

THE INSCRIBED MONUMENTS OF SARGON'S  
PREDECESSORS.

Although more than 500<sup>1</sup> mostly fragmentary antiquities of Sargon and his predecessors have been excavated in Nippur, it may at first seem strange that nearly all of them were discovered out of place, above the platform of Ur-Gur. But if we examine the details more closely, we will easily find the explanation of this remarkable fact. Almost all these monuments that, on the basis of strong palaeographic evidence and for various other reasons, must be ascribed to this early phase of Babylonian history,<sup>2</sup> were found in a stratum on the S.-E. side of the ziggurat, between the facing of the latter and the great fortified wall which surrounded the temple. This stratum varies in thickness. "In some places it lies directly upon the crude brick pavement of Ur-Gur, while in other places it reaches a height of c. 1 m. above this platform."<sup>3</sup> Few of the objects found were whole, the mass of them was broken and evidently broken and scattered around on purpose. Most of the fragments are so small that during the last three years it needed my whole energy and patience, combined with much sacrifice of the eyesight, to restore the important inscriptions published on the following pages (particularly Pls. 36-42). The apparent relation in which this stratum stands to a peculiar building in its immediate neighborhood will furnish the key to the problem.

## AN ANCIENT TEMPLE ARCHIVE.

Directly below the great fortification wall of the temple to the S.-E. of the ziggurat, Mr. Haynes discovered recently a room 11 m. long, 3.54 m. wide and 2.60 m. high. It showed nowhere a door or entrance in its unbroken walls, and there can be no doubt "that the room was a vault entered by means of a ladder, stairway or other perishable passage from above." This structure "was erected on the level of Narûm-Sin's pavement," and yet it was made of the same bricks which compose the

<sup>1</sup> Stamped bricks being excluded.

<sup>2</sup> Cf. proof below.

Haynes, Report of Dec. 14, 1895.

body of Ur-Gur's ziggurrat and platform. How is this discrepancy to be explained? By the simple assertion, suggested already by the absence of a door in the walls of the building, that the room was underground, a cellar reaching from the top of Ur-Gur's platform down to the level of Narâm-Sin's pavement.<sup>1</sup> The access from above being on the Ur-Gur level, it is clear that the vault was built by this king himself. Our interest in the mearthed building is still increased by the discovery of another smaller<sup>2</sup> room of exactly the same construction and material below it. Separated from the later vault by a layer of earth and *dbris* 60 cm. deep, it lies wholly below the level of Narâm-Sin's platform. In its present form this lower cellar cannot, however, antedate Sargon, nor was it built by this king himself or by his immediate successor. From the fact that the bricks of both rooms are identical "in size, form and general appearance,"<sup>3</sup> and that a brick stamp of Sargon was discovered beneath the foundations of the lower walls, we draw the following conclusions: (1) At the time of Sargon a cellar existed at this very spot, as indicated by the presence of his stamp below the level of his dynasty;<sup>4</sup> (2) Ur-Gur found and used this cellar, but rebuilt it entirely with his own bricks. And as he raised the foundation of his ziggurrat far above the old level, he also raised the walls of the old chamber to the height of his new platform. (3) For some unknown reason—probably because the pressure of the neighboring temple fortifications from above, together with the yearly rains, the principal enemies of Babylonian sun-dried brick structures, had ruined the vault—the changed its foundation afterwards and laid it on a higher level, at the same time widening the space between its two longer walls.

It can be easily proved that this underground building was the ancient storeroom or archive of the temple. "A ledge c. 0.5 m. wide and 0.75 m. above the floor extended entirely around the room, serving as a shelf for the storage of objects in due form and order."<sup>5</sup> "A circular clay tablet together with two small tablets of the ordinary form and five fragments were found on it,"<sup>6</sup> and five brick stamps without handles were lying within its walls. And finally a similar room filled with about 30,000 clay tablets, inscribed pebbles, cylinders, statues, etc., was discovered by de Sarzec, 1894, in a

<sup>1</sup>The height of its walls agrees with the distance between the tops of Ur-Gur's and Naram Sin's platforms.

<sup>2</sup>It is only 2.15 m. wide, and the walls are 92 cm. high in their present ruined condition.

<sup>3</sup>Haynes, Report of Dec. 14, 1895.

<sup>4</sup>Cf. above, p. 20, note 2.

<sup>5</sup>On this theory it can be easily explained why a few tablets were found on the ledge of the lower room and brick stamps without handles were discovered on the floor of the same room.

<sup>6</sup>Haynes, Report of Dec. 14, 1895. This ledge existed in both chambers. It was built up with the walls and consisted of crude bricks capped by a layer of burned bricks (Report of Dec. 21, 1895).

<sup>7</sup>In the lower vault (Haynes, Report of Dec. 21, 1895). In the midst of this lower chamber was "a hemispherical basin of pottery set in a rim of stone," the original use of which is still unknown (Report of Dec. 14, 1895).

small mound at Tello,<sup>1</sup> by which the true character of our building is determined beyond question. The French explorer was more fortunate than Mr. Haynes in finding his archive undisturbed, but it will always remain a serious loss to science that the contents of the archive of Tello could not have been saved and kept together.<sup>2</sup>

The vault of Nippur had been robbed by barbarians of the third millennium before Christ, as I infer from the following facts and indications:

1. Nearly all the objects above referred to were excavated from a well-defined stratum in the neighborhood of this storeroom. From the position in which they were found, from the fact that none, except door-sockets in diorite, were whole, and from the extraordinarily small size of most fragments, it becomes evident that the contents of the archive were broken and scattered intentionally, as previously stated.

2. Three of the rulers of the dynasty of Isin built at the temple of Nippur,<sup>3</sup> and an inscribed brick of Ur-Ninib was found among the fragments recovered from this stratum. It is therefore clear that the destruction of the vases, brick stamps, etc., did not antedate Ur-Ninib's government. As no document later than his time has been rescued from this stratum, it is also manifest that the deplorable disaster occurred not too long after the overthrow of his dynasty.

3. The archive existed however as late as the second dynasty of Ur. For Bur-Sin II wrote his name on an unhewn block of diorite, presented to Bēl many centuries before by Lugal-kignub-nidudu, a pre-Sargonic<sup>4</sup> king of Ur and Ereh, and turned it into a door-socket for his own shrine in Nippur.<sup>5</sup> That the archive could not have been destroyed in the brief interval between Ur-Ninib and Bur-Sin II, so that the latter might have rescued his block from the ruins, results from a study of the general history of that period, however scanty our sources, and of the history of the city of Nippur at the time of Ine-Sin, Bur-Sin II and Gimil (Kât)-Sin<sup>6</sup> in particular. All the

<sup>1</sup> Cf. Henze, *Réne d'Assyriologie* III, pp. 65-68. The description of this archive chamber excavated in Tello may find a place here: "Ces plaquettes de terre cuite, régulièrement superposées sur cinq ou six rangs d'épaisseur, remplissaient des galeries étroites, se coupant à angle droit, construites en briques crues et garnies des deux côtés de banquettes, sur lesquelles s'étendaient d'autre couches de semblables monuments. Les galeries formaient deux groupes distincts, mais voisins l'un de l'autre."

<sup>2</sup> The thievish Arabs seem to have scattered their rich harvest everywhere. So far, I have examined about 2000 of these tablets myself. But not less than c. 10,000 have been offered to me for sale by dealers of Asia, Europe and America within the last year. They all come from Tello. Cf. Hilprecht, *Recent Research in Bible Lands*, p. 81.

<sup>3</sup> Cf. Part I, pp. 27 f. and above, p. 16, note 4.

<sup>4</sup> For the proof of this statement cf. below.

<sup>5</sup> Cf. Pl. 13, No. 24, and Part I, "Table of Contents," p. 49. Bur-Sin II repeated only what had been done by Sargon I long before. Cf. Part I, "Table of Contents," p. 47 (No. 1), and below.

<sup>6</sup> That Gimil-Sin was the direct successor of Bur-Sin II follows from Pl. 58, No. 127, and that Ine-Sin was the immediate predecessor of Bur-Sin was inferred by Scheil from a contract tablet (*Recueil XVII*, p. 38, note 3). The mention of the devastation of Shashru on this Tello tablet is only of secondary importance in itself, as the same event

three kings mentioned devoted their attention to the interests of Inil and Ninil and other gods worshiped in Nippur, as we learn from excavated bricks and door-sockets (Pl. 12 f.),<sup>1</sup> from two chronological lists (Pl. 55, No. 125, and Pl. 58, No. 127),<sup>2</sup> and from the large number of dated contracts discovered in Tello, Nuffar and other Babylonian mounds.<sup>3</sup> That the country as a whole was quiet and enjoyed peace and prosperity under their government, is evident from the many business contracts executed everywhere in Babylonia and from certain statements contained in them. The constant references to successful expeditions carried on by Ine-Sin against the countries of *Karhar*<sup>4</sup>, *Harshi*<sup>5</sup>, *Simurrum*<sup>6</sup>, *Lulubi*<sup>7</sup>, *Anshan*<sup>8</sup> and *Shashru*<sup>9</sup>, by Bur-Sin II

occurred at other times (*e. g.*, in Bur-Sin's sixth year, Pl. 58, No. 127, Obv. 6). But the fact that this conquest is placed between Bur-Sin's accession to the throne and a very characteristic event at the close of Ine-Sin's government (cf. Pl. 55, No. 125, Rev. 18-21) settles the question. Ine-Sin ruled at least forty-one years, according to the chronological list on Pl. 55. As, however, a part of it is wanting, it will be safe to assign a reign of c. 50 years to him. Bur-Sin II ruled at least twelve years (Pl. 58, No. 127), and in all probability not more than sixteen to eighteen years. That the events mentioned on the two tablets are arranged chronologically, is beyond question. For (1) events which happened more than once are quoted in their consecutive order, but often separated from each other by other events which occurred between them. Cf. Pl. 55, Rev. 3 and 10; Rev. 4, 5 and 11, and especially Obv. 5 and Rev. 15 (between the two similar events lie twenty-eight years!). (2) In case a year was not characterized by an event prominent enough to give it its name, such a year is quoted as "joined to" or "following" the previous year in which a certain event took place (*ush su*). Cf. Pl. 55, Rev. 7-8, 11-12, 13-14, 16-17, 18-20. (3) As we expect in a list arranged chronologically, Pl. 58, No. 127, opens with "the year in which Bur-Sin became king." If the king accomplished something worth mentioning in the year of his accession, this deed was added. Cf. Pl. 58, No. 127, Rev. 4: *Mu danna Gimil-danna Sin lugal Urumki-ma ge mo da Za-ap-sha lu be mu galta* "In the year when (Gimil-Sin became king and =) King Gimil-Sin brought evil upon the land of Zapshall."

<sup>1</sup> Cf. also Peters in *The American Journal of Archaeology* X, p. 16 f.

<sup>2</sup> Cf. No. 125, Obv. 2, 4, 10, 17, 18 (Ine-Sin), No. 127, Obv. 3, Rev. 3 (Bur-Sin II).

Cf. for the present Scheil in *Réveil* XVII, p. 37 f.

<sup>3</sup> On a tablet in Constantinople written at the time of Ine-Sin, we read the following date: *mu Simu ur-ru-umki La lu buki bu'gnl*. From the fact that *Simurrum* and *Lulubi* are here mentioned together, Scheil (*Réveil* XVII, p. 38) draws the conclusion that "*Simurrum* se trouvait donc dans les mêmes parages que là où la stèle de Zohab fixe le pays de *Lulubi*." This assertion is by no means proven. The king may have conquered two countries far distant from each other in the same year. I call attention to Scheil's theory in order to prevent conclusions similar to those which for several years were drawn from the titles of Nebuchadrezzar I (col. I, 9-11: *sha danna wata Lulubi ushamkitu ina kakki kashid wata Amurri, shi'lu Kushki*) and led to curious conceptions about the land *Amurri* (cf. e. g. Eduard Meyer, *Geschichte des Alterthums*, p. 329, and especially Winckler, *Untersuchungen*, p. 37, note 2). Hommel's identification of *Simurrum* with *Sinmyra* in Phenicia is by far more probable (*Aus der babylonischen Altertumskunde*, p. 9).

<sup>4</sup> Pl. 55, No. 125, Rev. 3; resp. Rev. 6, 10; resp. Rev. 4, 5, 11; resp. Scheil, *l. c.*, p. 37 (beginning), resp. Rev. 13; resp. Rev. 21. In connection with Anshan it may be mentioned that Scheil in *Réveil* XVII, p. 38 (especially note 6), translated Pl. 55, No. 125, Rev. 9: *mu danna sal lugal pa tesi An shat-ali ge ba tug* by "année où la fille du roi **devint** patesi dans le pays d'Anshan." Notwithstanding that Hommel (*Aus der babylonischen Altertumskunde*, p. 9) and Sayee (in *The Academy* of Sept. 7, 1895, col. b) reproduce this translation, which grammatically is possible, I reject it on the ground that there is no evidence that in ancient Babylonia women were permitted to occupy the highest political or religious positions independently, and translate: "In the year when the patesi of Anshan **married** a daughter of the king (*tug = ukazu*, "to take a wife, to marry," cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 42).

against *Urbillum*<sup>1</sup>, *Shashru*<sup>2</sup> and *Rite-tar(?)hu'*,<sup>3</sup> and by Gimil (Kât)-Sin against *Zapshili*,<sup>4</sup> testify to the same effect. Moreover, a number of other tablets which belong to members of the same dynasty, but cannot yet be referred to definite kings, mention *Kimash*, *Humarti* and *Hulu(m)ru'*<sup>5</sup> as devastated or invaded by Babylonian armies.<sup>6</sup> Several of these cities and districts were situated on the east side of the Tigris and must be sought in Elam and its neighboring countries. We begin now to understand why the Elamites soon afterwards when they invaded Babylonia made such a terrible havoc of the temples and cities of their enemies; they simply retaliated and took revenge for their own former losses and defeats.

4. When the Cassite kings conquered Babylonia, the site of the ancient archive chamber was long forgotten and buried under a thick layer of *dbris*. Their own store-room, in which all the votive objects published on Pls. 18-27 and Pls. 60 f., Nos. 133-142, were discovered, was situated at the edge of a branch of the Shatt-en-Nil outside of the great S.-E. wall of the temple of Bel.<sup>7</sup> The destruction of the archive under discussion must therefore have taken place between the overthrow of the second

<sup>1</sup> Pl. 58, No. 127, Obv. 2; resp. Obv. 6; resp. Obv. 5.

<sup>2</sup> Pl. 58, No. 127, Rev. 4.

<sup>3</sup> Cf. Scheil, *l. c.*, p. 38. The city of *Murhashi* (in N. Syria, according to Hommel, *l. c.*, p. 9) is mentioned in connection with a daughter of Ine-Su on Pl. 55, No. 125, Obv. 14.

<sup>4</sup> In view of all these facts above mentioned, Hommel will doubtless change his view (that the kings of the second dynasty of Ur "were apparently confined to this city, as they did not possess Sumer and also lost Akkad"). That they were not confined to Ur, but possessed the whole south is proven by their buildings in Eridu (I. R. 3, No. XII, 1, 2) and in *Nippur* (cf. also the statements of the two chronological lists). If Winckler's theory as to the seat of the *sharîtu kibrat irbitte* was generally accepted (Hommel apparently does not accept it), the second dynasty of Ur by this very title would also have claimed N. Babylonia. Whatsoever our position may be as to the meaning of this and other titles, as a matter of fact, the kings of the second dynasty of Ur possessed the south of Babylonia, and it is impossible to believe that kings who were the lords of S. Babylonia and conquered parts of Arabia, Syria, Elam and other districts between the four natural boundaries defined in Part I, p. 25, note 4, and who doubtless in consequence of their conquests assumed the proud title "king of the four quarters of the world," should not have been in the possession of all Babylonia (the case of Gudea is entirely different). The kings of the second dynasty of Ur changed the title of their predecessors, not because they had lost Sumer and Akkad, but because they owned more than the old title indicated. The title of Sumer and Akkad—as I understand its meaning—is practically contained in that of "king of the four quarters of the world" (Part I, pp. 24 f.), and the kings of the second dynasty of Ur dropped it therefore for the same reason as Dungi, when he assumed the title *shar kibrat arbatim* (Z. A., III, p. 94). As to the meanings of the different titles, Hommel (whose latest opinion is briefly stated in *Aus der babylonischen Altertumskunde*, p. 8) and I agree entirely, differing from Winckler especially in his interpretation of *shar kibrat arbatim* and *shar mat' shurari u Akkâti* in the oldest Babylonian inscriptions down to Hammurabi. Notwithstanding that, or rather because I read and studied his *Altorientalische Forschungen* III, pp. 201-243, and all his previous papers on the same subject **sine ira et studio again and again**, I have been unable to convince myself of the correctness of his views. Tiele (Z. A., VII, p. 368), Lehmann (*Sumerisch-babylonische*, pp. 68 ff.), Hommel (*l. c.*) and I apparently reached similar conclusions on this important question.

<sup>5</sup> Cf. Part I, "Table of Contents," p. 48 (Pl. 8, No. 15). Cf. also Peters in *The American Journal of Archæology* X, p. 15.

dynasty of Ur and the beginning of the Cassite rule in Babylonia. The history of the temple of Bēl during this period is enveloped in absolute darkness. No single monument of the members of the so-called first and second Babylonian dynasties has yet been excavated in Nippur. Apparently our temple did not occupy a very prominent place during their government. And how could it be otherwise? Their rule marks the period of transition from the ancient central cult of Bēl in Nippur to the new rising cult of Marduk in Babylon. Bēl had to die that Marduk might live and take his place in the religious life of the united country. Even the brief renaissance of the venerable cult of "the father of the gods" under the Cassite sway did not last very long. It ceased again as soon as the national uprising under the dynasty of Pashe led to the overthrow of the foreign invaders, who had extolled the cult of Bēl at the expense of Marduk in Babylon,<sup>1</sup> and to the restoration of Semitic power and influence in Babylonia, until under the Assyrian kings Esarhaddon and Ashurnasirpal a last attempt was made to revive the much neglected temple service in the sanctuary of Nippur.

5. The breaking and scattering of the vases point to a foreign invasion and to a period of great political disturbance in the country. No Babylonian despot, however ill-disposed toward an ancient cult, and however unscrupulous in the means taken to suppress it, would have dared to commit such an outrage against the sacred property of the temple of Bēl. In all probability therefore the ancient archive chamber of the temple was ransacked and destroyed at the time of the Elamitic invasion (c. 2285 B.C.), when Kudur-Nankundi and his hordes laid hands on the temples of Shumer and Akkad. That which in the eyes of these national enemies of Babylonia appeared most valuable among its contents was carried to Susa<sup>2</sup> and other places; what did not find favor with them was smashed and scattered on the temple court adjoining the storehouse. From the remotest time until then apparently most gifts had been scrupulously preserved and handed down from generation to generation. Only those movable objects which broke accidentally in the regular service, or which purposely were buried in connection with religious rites, may be looked for in the lowest strata of E kur.

#### AGE OF THE INSCRIBED MONUMENTS

Having explained why the most ancient documents so far excavated in Nippur were found in pieces above the platform of Ur-Gur's ziggurat, I now proceed to determine the general age of these antiquities and their relation to the inscriptions of Sargon I.

<sup>1</sup>Cf. Part I, pp. 30 f.

<sup>2</sup>Cf. Part I, p. 31.

The inscriptions Nos. 86–112 have many palaeographic features in common and doubtless belong to the same general period, the precise extent of which cannot be given. Two groups, however, may be clearly distinguished within it, differing from each other principally in the forms used for *mu* (Brünnow, *List* 1222) and *dam* (*ibid.*, 11105). Instead of the two familiar Old Babylonian characters, in *mu* the two pairs of parallel lines found at or near the middle of the horizontal line, sometimes cross each other (Nos. 92, 5; 98, 3; 99, 4; 101, 3, etc.), while *dam* occasionally has a curved or straight line between the two elements of which it is composed (No. 111, 3 and 6; No. 98, 2 and 5; cf. No. 94, 3).<sup>1</sup> This peculiar form of *dam* has so far not been met with outside of a very limited number of inscriptions from Nippur; that of *mu* occurs also on the barrel cylinder of Urukagina,<sup>2</sup> although in a more developed stage. Whenever one of these characters has its peculiar form in an inscription of Nippur, the other, if accidentally occurring in the same inscription, also has its peculiar form as described above (cf. No. 94, 3 and 4; No. 98, 2 (5) and 3; No. 111, 3 and 6). The two characters represent therefore the same period in the history of cuneiform writing, to the end of which the cylinder of Urukagina also belongs. This period has not yet been definitely fixed. As various historical considerations seemed unfavorable to placing this ruler after the other kings of Shuruppak, Jensen provisionally placed him before them;<sup>3</sup> Henzey was less positive:<sup>4</sup> Hommel<sup>5</sup> and Winckler<sup>6</sup> regarded him as later, while Maspero, without hesitation, but without giving any reasons, made him "the first in date of the kings of Lagash."<sup>7</sup> Aside from the reasons given by Jensen, and a few similar arguments which could be brought forth in favor of his theory, the following palaeographic evidence proves the chronological arrangement of Jensen and Maspero to be correct :

### 1. The peculiar form of *mu* occurs in inscriptions from Nippur which, if deter-

<sup>1</sup> This short line, about the significance of which I refer to my greater work, *Geschichte und System der Keilschrift*, was originally curved, became then straight and was later placed at the end of the character (No. 93, 6; 96, 4; 113, 12), finally developing into a full sized wedge (De Sarzec, *Les découvertes en Chaldée*, Pl. 26, No. 1, col. II, 1; Heuzey in *Revue d'Assyriologie* II, p. 79, No. 1, 13 [a duplicate of this inscription is in M. I. O., Constantinople], and the present work, No. 123, Obverse, 1). Sometimes this line is entirely omitted (No. 112, 6).

<sup>2</sup> De Sarzec, *l. c.*, Pl. 32, col. I, 7; col. II, 1, 4, 12; col. III, 3, 7. The form of *mu* is more developed in Urugina's inscription, indicating that the latter is somewhat later than the corresponding Nippur texts. On the other monuments of Urugina the regular Old Babylonian form is used exclusively.

<sup>3</sup> In Schrader's *Kelinschriftliche Bibliothek*, Vol. III, Part 1, p. 8.

<sup>4</sup> Formerly he regarded him as decidedly later than the other kings of Lagash (in De Sarzec, *Les découvertes en Chaldée*, pp. 110, 112). More recently he expressed himself as doubtful : "Il en résulte que le roi Ouron ka ghi-na doit être tenu, soit pour appartenir à une dynastie antérieure à celle du roi Our-Nina, soit pour avoir, après l'apparition des premiers patesi, relevé le titre royal à Sipparla" (*Revue d'Assyriologie* II, p. 84).

<sup>5</sup> *Geschichte Babylonens und Assyriens*, pp. 290f.

<sup>6</sup> *Geschichte Babylonens und Assyriens*, p. 41.

<sup>7</sup> *The Dawn of Civilization*, p. 604.

mined by the character of *dam* alone, must be classified as older than the royal inscriptions of Tello.

2. The form of *mu* employed in Urukagina's cylinder does not occur in any other inscription of Tello. The cylinders are therefore to be regarded as older than the other monuments, if it can be shown that this peculiar form of *mu* represents a more ancient stage of writing<sup>1</sup> and did not originate from an accidental prolongation of certain lines in *mu* by a careless scribe.<sup>2</sup>

3. The very pronounced forms cut in stone vases (as, *e. g.*, found in No. 98, 3; 101, 4; 92, 5, and first of all in No. 94, 1) force us to eliminate the element of accident. But, besides, it can be proved by an analysis of the character *mu* itself that the regular Old Babylonian sign is only a later historical development of a more ancient form. The correct interpretation of the original picture will, at the same time, enable us to catch an interesting glimpse of certain prehistoric conditions in ancient Shumer. According to Houghton,<sup>3</sup> a close relation exists between the character for *mu* and *hu* (Brünnow, *l. c.*, 2014) and the first part of the character for *nam* (*ibid.*, 2087). I trust no Assyriologist of recent date has ever taken this attempt at solving a palaeographic problem very seriously. The sign for *nim* has no connection with the other two characters and is no compound ideogram, but, in its original form, represents a flying bird with a long neck.<sup>4</sup> Since in Babylonia, as in other countries of the ancient world, the future was foretold by observing the flight of birds, this picture became the regular ideogram for "fate, destiny" (*shimtu*) in Assyrian. The original picture for *mu*, on the other hand, is no bird, but an arrow whose head formerly pointed downward, and whose cane shaft bears the same primitive marks or symbols of crossed lines as are characteristic of the most ancient form of arrow used in the religious ceremonies of the North American Indians.<sup>5</sup> As the shaft was represented by a single line in Baby-

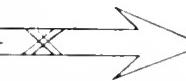
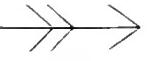
<sup>1</sup>This argument is conclusive, as the theory, according to which later writers occasionally imitate older forms of cuneiform (or linear) characters, in the sense generally understood by Assyriologists, is without any foundation and against all the known facts of Babylonian palaeography. Cf. my remarks in Part I, pp. 12f.

<sup>2</sup>Jensen's hesitation, so far as founded upon the form of the character *ha*, can be abandoned, as the form of this character is surely far older than Gudea.

<sup>3</sup>In the *Transactions of the Society of Biblical Archaeology* VI, pp. 46ff.

<sup>4</sup>This fact becomes evident from a study of the oldest forms in the inscriptions of Tello and Nippur. The original picture is still found on the most ancient Babylonian document in existence, unfortunately scarcely known among Assyriologists. It is (or was) in the possession of Dr. A. Blau and was published by Dr. W. Hayes Ward in the *Proceedings of the American Oriental Society*, October, 1885. The bird represented is therefore no "swallow" (Hommel, *Sumerische Lesestütze*, p. 6, No. 67), but a large bird with a long neck, such as a goose or a similar **water** bird found on the Babylonian swamps. Later our picture was also used as the ideogram for "swallow," designating her as the flying bird *par excellence*, as the bird nearly always in motion when seen at day time.

<sup>5</sup>As I learned through the courtesy of Mr. Frank Hamilton Cushing of the Bureau of American Ethnology in the Smithsonian Institution at Washington. After a correspondence on this subject it became evident that we had

Ionian writing, the original mark carved upon its surface had to be drawn across it. Instead of , we find, therefore, , from which, by shortening the crossed lines, the regular form  developed at a later time. The correctness of this explanation is assured by the otherwise inexplicable absence of an ideogram for *nsga*, "arrow," in Assyrian. For it is impossible to conceive that a people using the bow in their system of writing should have altogether excluded the arrow, which played such a conspicuous *role* in the daily life and religious ceremonies of ancient nations in general. But how is it to be explained that our ideogram does not mean "arrow" at all, but signifies "name?" Just as the picture of a flying bird in writing proper was used exclusively with reference to its religious significance, in order to express the abstract idea of "fate, destiny," so the arrow with the marks or symbols of ownership (originally two crossing lines<sup>1</sup>) carved on the shaft became the regular ideogram for "personality" or "name." The same association of ideas led to exactly the same symbolism and usage among the North American Indians, with whom "the arrow" is the symbol of personality.<sup>2</sup> It becomes now very evident that the Babylonian seal-cylinder, with its peculiar shape and use, has developed out of the hollow shaft of an arrow marked with symbols and figures, and is but a continuation and elaboration in a more artistic form of an ancient primitive idea.

From palaeographic and other considerations it is therefore certain that Urukagina lived before the ancient kings of Shirpurla, while the inscriptions published in the present work as Nos. 90, 91, 92, 94, 98, 99, 101, 111 are still older than Urukagina. The interval between him and the following rulers of Tello who style themselves "kings" cannot have been very great, however. They all show so many palaeographic features in common that they must be classified as an inseparable group. To the both reached the same conclusions as to the oldest form and significance of the arrow in picture writing by pursuing entirely different lines of research. My arguments, corroborated by Mr. Cushing's own investigations and long residence among tribes which still practice many of the ancient primitive rites and customs, become therefore conclusive in regard to the original form of the character *mu*. I quote from Mr. Cushing's letter the interesting fact that the above drawn arrow with two pairs of crossing lines on its shaft is called by the Zuñi *at'huna* "speeder (commander) of all" (namely, of all the other arrows used in their religious ceremonies). A treatise on the ceremonial use of the arrow among the Indians, by Mr. Cushing, is in press.

<sup>1</sup> Still used with the same significance in Europe and America by persons who cannot write, if they have to affix their names to legal documents. The crossed lines on the Indian arrows have a deep religious significance, according to Cushing.

Cf. on this whole subject Culin, *Korean Games*, pp. XXIff. To Prof. Dr. Brinton and Mr. Stuart Culin I am indebted for recent information on this subject.

<sup>2</sup> Because made of bulrushes, growing abundantly along the marshes and canals of lower Babylonia.

same age doubtless belong most, if not all of the other inscriptions published on Pls. 36-47 (No. 112). I shall prove my theory in detail by the following arguments:

I. Palaeographically they exhibit most important points of contact with Urukagina, Ur-Ninâ, Edingiranagin, Enanatuma I, Entemena, Enanatuma II, especially with the first three mentioned.

a. Characteristic signs are identical in these Nippur and Tello inscriptions. Cf., e.g., **gish**, No. 87, col. I, 10, col. II, 37, No. 110, 4 f. e., with the same sign in the texts of Ur-Ninâ and Edingiranagin;<sup>1</sup> **ban**, No. 87, col. I, 10, col. II, 37 (cf. No. 102, 2) with the same sign in the texts of Edingiranagin; **a**, No. 86, 8 (Var.), 1 f. e., No. 87, *passim*: No. 96, 2; No. 101, 3; 106, 1; 110, 8 f. e., 112, 7, with the sign used by Ur-Ninâ, Edingiranagin, Enanatuma I, Entemena (cf. also the present work, No. 115, col. I, 7, col. II, 1, 2, etc.); **shu**, No. 87, col. III, 34 (and Var.) with Urukagina, Edingiranagin; **da**, No. 86, 7, No. 87, col. I, 19, col. II, 18, 20, 29, etc., with the sign used by Ur-Ninâ, Edingiranagin, Entemena; **a** (ID), No. 87, col. II, 41 (Var.) with Entemena (No. 115, col. I, 5); **ta**, No. 87, col. I, 46, col. II, 1, 12, with the same sign used by Urukagina, Ur-Ninâ, Edingiranagin, Entemena; **mâ**, No. 88, col. III, 2, with the same sign used by Urukagina, Edingiranagin;<sup>2</sup> **ma**, No. 87, col. II, 40 ff., with the same sign used by Urukagina, Edingiranagin; and many other characters.

b. The script is almost entirely linear like that of Urukagina,<sup>3</sup> Ur-Ninâ and Edingiranagin.

c. They show certain peculiarities in the script, which so far have been observed only in the most ancient texts of Tello: (1) Lines of linear signs running parallel to a separating line (marking columns and other divisions) frequently fall together with this latter so that the character now appears attached to the separating line above, below, to the right or left. Sometimes characters are thus attached to two separating lines at the same time. Cf. No. 87, col. I, 5 (*mu*), 12 (*ka*), col. II, 9 (*shu*), 17 (*la*), 29 (*ii*), col. III, 36 (*ur*), No. 106, 2 (*nin*), and many others written on different fragments of No. 87.<sup>4</sup> (2) In accordance with this principle two or more characters

<sup>1</sup> In these quotations, as a rule, I shall abstain from giving the exact passages, as I expect that everybody who examines my arguments has made himself familiar with the palaeography and contents of the most ancient inscriptions of Tello before, and to those who have not done so, I do not intend to give introductory lessons in the limited number of pages here at my disposal, in fact for those I do not write.

<sup>2</sup> Also used by Narâm-Sin, cf. No. 120, col. II, 4.

<sup>3</sup> Except of course his barrel cylinder, which has cuneiform characters, as it was inscribed with a stylus.

<sup>4</sup> For this palaeographic peculiarity in the inscriptions of Tello, cf. **Urukagina** (De Sarzec, *L'écouvertes*, Pl. 32, col. II, 9, 10, col. III, 2, 5, col. IV, 3, 9, col. V, 2, 4); **Ur-Ninâ** (De Sarzec, *L'écouvertes*, Pl. 2, No. 2, col. I, 1, 3, *Revue d'Assyriologie* II, p. 84, 3 and 4; p. 147, col. I, 3, 5, col. III, 3, 6, col. IV, 3, 5); **Edingiranagin** (De Sarzec, *L'écouvertes*, Pl. 4, Frag. A, col. I, 6, col. II, 3, 4, 5, 10, etc.; Pl. 31, No. 2, col. I, 1-4, 6, col. II, 1-3, 5, etc.); **Enanatuma I** (*Revue*

standing in close proximity to each other frequently enter into a combination, forming so-called ligatures.<sup>1</sup> Cf. No. 86, 5 Var. (*m̄-na*), 8 (*tab-ba*, cf. also Variants), 15 Var. (*ki-gub*); Part I, Pl. 14, 2 (*du-da*); No. 87, col. II, 9 (*ma-shu*), 20 Var. (*du-gū*), 34 (*ki-ag*), 45 (*da-qi*, cf. Var. *gi-gi*);<sup>2</sup> col. III, 21 (*ba-day*),<sup>3</sup> 34 (PA [first half of the character *sib*] *-gal*); No. 93, 7 (*Shul-pa*);<sup>4</sup> No. 94, 1 (*Nin-din-day* (?)); No. 98, 2 (*dam-dumu*); No. 111, 6 (*na-di*).<sup>5</sup> On the monuments of Tello this tendency to unite two characters into one is almost entirely confined to the inscriptions of Ur-Ninā.<sup>6</sup> The best illustration is afforded by the writing of the name of his son, Niñashu-banda. The four signs which compose the name are contracted into one large sign, the earliest example of a regular monogram in the history of writing (De Sarzee, *l. c.*, Pl. 2<sup>7</sup>, No. 1). A number of signs which occurred always<sup>8</sup> in the same

*d'Assyriologie* III, p. 31, 1-5, 9, 11, 14 f.); **Entemena** (De Sarzee, *l. c.*, Pl. 5, Nos. 2, 4 and 5; Pl. 31, No. 3, col. I, 2, 4, 5, col. II, 3 ff.; *Recueil d'Assyriologie* II, p. 148, col. I, 1-6, etc.); **Enanatum II** (De Sarzee, *l. c.*, Pl. 6, No. 4, 2-5, 7 f.) For other examples of Entemena's text in the present work, cf. Nos. 115-117. Apparently Dr. Jastrow had not seen a Tello inscription when he wrote his remark in *Z. A.* VIII, p. 217.

<sup>1</sup>In a limited measure the same peculiarity occurs in several Assyrian inscriptions, c. 3000 years later. Cf., e. g., *i na*, in the inscription of Tiglathpileser I (I R., 9 ff.), *i na pa*, *Salm. Obel.*, 1, 160, 176 (Hilprecht, *Assyriaca*, p. 27, note), etc.

<sup>2</sup>Col. II, 43, *ki nin Unugki gū*, 44, *gana-mud-shakir-a dim*, 45, *shig mea-dug-gi-gi*. The last character in L. 38, which remained unidentified for such a long time (cf. Amiaud et Méchineau, *Tableau Comparé*, No. 122, Jensen in Schrader's *K. B.* III, part I, p. 16, note 4; Scheil in *Recueil XV*, p. 63; Hommel, *Sumarische Lesestücke*, p. 32, No. 376) is identical with Brunnow, *List 5410*. It has in the ancient inscriptions the two values *gū* and *mā* (for the latter cf., e. g., No. 87, col. II, 19 (*kalam mā*), 29 (*Urum<sup>1</sup> mā*)). On Pl. 50, col. II, 4, read NA GA = *ishkun* (and col. III, 4 f., KI-GAL (= *kigalla*) *ish poi-uk*, against Scheil in *Recueil XV*, 62 f.).

<sup>3</sup>Col. III, 19, *nam-ti-mu*, 20, *nam tū*, 21, *ya-ba-day-gi*—“unto my life he may add life.”

<sup>4</sup>PA gal LU sag qut, read *sib* (PA LU sag-quda gal, “the shepherd having the head of an ox” = “the ox-headed shepherd,” a synonym of king, according to Jensen).

<sup>5</sup>On the god *Shul pa-ud du*, cf. Jensen, *Kosmologie*, pp. 126 f., and in Schrader's *K. B.* III, part I, p. 65, note 11 (*Umu-piuddu*). Oppert read *Lum-pasa*.

<sup>6</sup>“The goddess who destroys life,” an ideogram of Bau or Gula (Brunnow, *List 11084*, cf. III R., 41, col. II, 29-31; III R., 43, col. IV, 15-18, and the present work, Pl. 67, col. III, 1-5). The same deity is mentioned No. 95, 1, No. 106, 1, No. 111, 1. On the value of *dug* cf. Hommel, *Sumarische Lesestücke*, p. 5, No. 55, and p. 42, No. 145.

<sup>7</sup>Cf. No. 99, 5.

<sup>8</sup>Cf. *Recueil d'Assyriologie* II, p. 147, col. III, 6 and 7, col. V, 1, 3, 6.

<sup>9</sup>Cf. No. 87, col. I, 5, 40, 42, etc. The linear sign is composed of *e* (canal) + *gi* (reed) and originally denotes a piece of land intersected by canals and covered with reeds (cf. No. 87, col. III, 29). The land *par excellence* with these two characteristic features was to the Babylonians their own country, which therefore was called by the oldest inhabitants *Ki + e + gi* = *Kengi*, “the land of canals and reeds.” From this correct etymology of *Kengi* and its use in the earliest texts (*bar bar Kengi*, No. 87, col. II, 21, and *Eshnugaymon en Kengi*, No. 90, 3) it follows that the name does not signify “low-lands” or “Tiefbene” in general in the ancient inscriptions, which alone have to decide its meaning (against Winckler in *Mitteilungen des Akademisch-Orientalistischen Vereins zu Berlin*, 1887, p. 12), but that it is the geographical designation of a well-defined district, **Babylonia proper**. As, however, Babylonia and low-lands are equivalent ideas, *Kengi* could also be used in a wider sense for “low lands” (*mita*) in general.

combination and served to express but one idea or object, were regularly contracted at this early time and became compound ideograms, *e. g.*, *kalamtu* "country," *gišhdin*<sup>1</sup> "wine," etc. (3) Lines of linear signs which run parallel to a separating line are often omitted, even if the sign is not directly connected with this latter. Cf. No.

<sup>1</sup>The peculiar way in which it is written in the oldest inscriptions of Tello, leaves no doubt as to its composition (*giš + din*). The analysis of this ideogram by Pinches (*Sign List*, No. 76 a = *kash + din*), accepted by Delitzsch (*Assyrisches Handworterbuch*, p. 354), Jensen (in Schrader's *K. B.* III, part 1, p. 27, note 6), Hommel (*Sumerische Lesestücke*, No. 180) and others, must therefore be abandoned. For examples cf. Edingiranaqin's inscription unearthed in London (*Proc. Soc. Bibl. Arch.*, Nov. 1890), col. IV, 3, 7, col. V, 3: *gishdina zu-zo-a*; on Gudea D (De Sarzec, *l. c.*, Pl. 9); 6. *Meganki*, 7. *Melug-gaki*, 8. *Gurliki*, 9. *kar Ni taghi*, 10. *gu gish ma na gal la-sa-an*, 11. *ma-ushra-at gisldin (sic!)*, 12. *Shir pur lakishu*, 13. *mu-na tam*—“Magan, Meluhha, Gubi, Dilimun, each (*anu*) of which possesses every kind of tree, brought a ship (laden) with timber and wine to Shirpurla.” Jensen's question (in Schrader's *K. B.* III, part 1, p. 13, note 12), as to what Amiaud may have read in Ur-Nina's inscription (De Sarzec, *l. c.*, Pl. 2, No. 4, col. IV, 1-3, which Jensen left untranslated) is answered by referring him to the Gudea passage just translated, and to *Révue d'Assyriologie* II, p. 147, col. V, 3-6, together with De Sarzec, *l. c.*, Pl. 2<sup>bis</sup>, No. 1 (lower section, characters standing immediately before the king). Amiaud, however (in *Records of the Past* I, p. 67), as well as Oppert (in *Révue d'Assyriologie* II, p. 147) and Heuzey (in *Révue d'Assyriologie* III, p. 16, and *Découvertes en Chaldée*, p. 170) wrongly read *gish din* (notwithstanding the passage from Gudea just quoted, lines 6 and 10, where the two respective characters are very different from each other<sup>1</sup>) as *gau (kata)* finding the name of Magan in the first line. The passage reads rather: 1. *mu g-shdin*, 2. *kura ta*, 3. *gu gish gal*, 4. *mu tam*—“a ship (laden) with wine he brought from the country which possesses every kind of tree.” We are now enabled to understand the full significance of Ur-Nina's perforated bas relief (De Sarzec, *l. c.*, Pl. 2<sup>bis</sup>) which remained obscure to Heuzey in his treatise mentioned below. These bas-reliefs and incised slabs (cf. the present work, Pl. XVI, Nos. 37 f.) did not serve “a maintenir dressés, sur des autels ou sur des massifs de briques, divers engins consacrés aux dieux et particulièrement des masses d'armes votives” (Heuzey, *Les Armoiries Chaldéennes de Sirpoula*, pp. 11 f., cf. pp. 61). For they would have been too small and weak for such a purpose. The true facts are rather these: (1) They accompanied donations of any kind made to the temple. But while such donations were consumed in the interest of the temple service (cf. Hilprecht, *Z. A.* VIII, p. 191 f.) or decayed in time (buildings) or died (slaves), etc., these tablets were preserved in the temple as lasting memorials to their munificent donors and served at the same time to induce other worshipers to similar acts of piety. (2) The hole in the middle of the tablets served to fasten it, by the aid of a nail in the wall or floor of the temple, possibly on the altar itself. (3) The scenes, objects and inscriptions on these tablets generally illustrate and describe the person and work of the donor in relation to his deity. Ur-Nina's more elaborate votive tablets (of which the smaller is only an excerpt, cf. De Sarzec, *l. c.*, Pl. 2<sup>bis</sup>, pp. 168-174), accordingly represent two sides of the king's work undertaken in the service of his god. In the upper section he has the *dapshig* (= *dapshikku*), the symbol of masons, upon his head (exactly as Nabopolassar describes himself in the present work, Pl. 33, col. II, 55 ff.), and is surrounded by his children and page (*Du ni ta* “at his side” = “page,” not “in his hand”—Oppert in *Révue d'Assyriologie* III, p. 16, note 1). This picture illustrates the accompanying statement: “Ur-Nina, king of Shirpurla, son of Ningalnigin, built the temple of Ningirsu, built the *abzu banda* (cf. Jensen in *K. B.* III, part 1, p. 13, note 1), built the temple of Ningirsu.” In the lower section the same king, seated and surrounded by his children and his chief butler (*Sag antug* “he is the chief”), offers a libation of wine. This picture illustrates the words standing below the cup, “a ship of wine he brought from the country which possesses every kind of tree.” The inscription of the bas relief published by Heuzey in *Les Armoiries Chaldéennes de Sirpoula* reads: 1. *Lug* (DU-DU *labala* “to bring,” *uazaza* “to set up”), 2. *sanga* (Brünnow, *List 5089*) *mag*, 3. *sang*! *A-ni gir su-la*, 4. *sang*? *Nin gir sa*, 5. *E-ni-ak-ru*, 6. *lug*, 7. *sangt* (cf. the present work, No. 87, col. I, 30, and No. 113, 3) *dinar* *Nin gir-sa-ka ge*, 8. . . . . *ka ta*, 9. *mu-na ta nd du*, 10. *GAG + GISII* (not *gisal*, Hommel, *Sum. Lesest.*, No. 205) *nua sha*, 11. *mu-na gis*—“Gift of the high priest of Ningirsu to Ningirsu of the temple Eninnū. The gift of the priest of Ningirsu he brought from . . . . and worked it into a . . . .”

86, 3 Var. (*ra*), 4 Var. (*li*), 5 Var. (*na*) ; No. 87, col. I, 4 (*Unug*), 14 and 20 Var. (*dingir*), 19 Var., col. II, 37 Var., 45, III, 31 Var. (*da*), 40 Var. (*kalama*) ; col. II, 31 Var. (*gim*) ; col. III, 2 (*um*), 23, 41 Var. (*â*), 29 (*mâ*), 37 Var. (*nam*) etc. Outside of the Nippur texts this peculiarity is almost confined<sup>1</sup> to the inscriptions of Ur-Ninâ. Cf. e.g., De Sarzec, *l. c.*, Pl. 2<sup>bc</sup>, No. 2, upper section (*da* in the name of *Abda*), *ibid.* (*Ur* in the name of Ur-Ninâ), *Revue d'Assyriologie* II, p. 147, col. V, 4.

II. The palaeographic evidence brought forth is conclusive. Nos. 86, 87 and the other texts referred to above, show all the characteristic features of the inscriptions of Urukagina, Ur-Ninâ and Edingiranagin. But besides they exhibit a number of palaeographic peculiarities which are altogether absent from the inscriptions of Tello, and must be regarded as characteristic features of an earlier stage of writing. They will be treated in full at another place.<sup>2</sup> I confine myself here to a brief statement of the following fact. A number of signs have a form representing almost the original picture, others have at least a more original form than the inscriptions from Tello, even those of Urukagina not excepted. Cf. *sum* (No. 87, col. I, 17, the ear of a corn, cf. also I, 45), *gi* (*ibid.*, col. I, 3, a reed, bulrush)<sup>3</sup>, *â* (*ibid.*, col. I, 31 in *igi-â*, a tattooed forearm with hand),<sup>4</sup> *bar* (*ibid.*, col. II, 21; No. 98, 4 (the skin of an animal or) a coarse rug),<sup>5</sup> *lah* (*ibid.*, col. I, 21, water poured out, therefore, "to wash"),<sup>6</sup> *ra* (*ibid.*,

<sup>1</sup> One example is found in a text of Entemena (*ue*, cf. *Revue d'Assyriologie* II, p. 149, col. IV, 2). The way in which *Ur* is written in the name of Urukagina (De Sarzec, *l. c.*, Pl. 32, col. I, 1), furnishes the key to the origin of this peculiarity. For details on this subject I refer to my *Geschichte und System der Keilschrift*, which has been in preparation for the last nine years.

<sup>2</sup> In advance I warn Assyriologists not to regard a fourth palaeographic peculiarity (so far confined to these Nippur texts) as a mistake of the scribes: (4) If two linear signs which are to be connected grammatically stand close together in writing, yet without touching each other, frequently one line of the second running parallel to a line in the first is omitted entirely and has to be supplemented from the first sign. Cf. No. 87, col. III, 37 : *la-ni* (*sic!*), 39 : *aga ni* (*sic!*), 40 Var. : *neu na* (*sic!*); No. 103, 3 : *mâ na* (*sic!*).

<sup>3</sup> In order to obtain a clear conception of the original picture, this sign must not be turned to the left (as Houghton, *l. c.*, p. 473, and others did). For it is a law in cuneiform writing "that the characters are all and always reversed in the same way; what (originally) was the right hand side became (later) the top" (Bertin, *l. c.*, p. 6). The triangle on the left of our picture does not represent the lower end of the stem of a reed, but rather its top or cob. Cf. the corresponding pictures on the Assyrian monuments published in Layard, *The Monuments of Nineveh*, Second Series, *e. g.*, Pl. 12, No. 1 (reproduced by Maspero in *The Dawn of Civilization*, p. 561).

<sup>4</sup> The crossed lines do not represent "an ornamented sleeve" (Bertin, *l. c.*, p. 9), but marks of tattooing (cf. Berger, "Rapport sur les tatouages Tunisiens," in *Revue d'Assyriologie* III, pp. 33-41). The cuneiform sign without these marks means "side" (*da*); with them, it denotes him who is at somebody's side for assistance; he who has the same marks of tattooing upon his arm, therefore has become his "brother." The sign for *shesh*, "brother," denotes a person as the second child of the same family, while the former expresses tribal relations represented by a common symbol.

<sup>5</sup> According to Oppert (*Étiquette en Mésopotamie*, Tome II, p. 64) and Bertin (*l. c.*, p. 8) an altar. Impossible! It represents the skin of an animal or better a coarse rug spread upon the ground for persons of rank (and images of deities) to sit upon; in other words, it denotes the place of honor, in exact harmony with the custom prevailing in the tents of Arabia and Mesopotamia to day. Lehmann (*Shamashšlementum*, p. 122) is therefore correct in giving

col. I, 37 Var., col. III, 15 Var., "canal" + "to fill" (*si* = horn), *i. e.*, "to irrigate,"<sup>1</sup> *lugal* (*ibid.*, col. I, 1-3, the sign shows the remnant of the original arm). Cf. also the ideogram *zag* (*ibid.*, col. I, 3, 38, etc.), *gur* (*ibid.*, col. III, 42 Var.),<sup>2</sup> *Kish* (No. 92, 3; No 102, 3; 103, 4),<sup>3</sup> *ay* (No. 83, 11 and 14),<sup>4</sup> and many others for whose explanation I must refer to my *Geschichte und System der Keilschrift*.<sup>5</sup> All the stone inscriptions of Urukagina have the regular Old Babylonian sign for *mu*,<sup>6</sup> just as the Nippur texts here treated. On the other hand, the Nippur texts have a large number of far more original forms of signs than the Urkagina and Ur-Nimî inscriptions published.<sup>7</sup> In view of these facts I can only draw one conclusion—that most of these Nippur texts are older than those of Urkagina.

### III. Another important fact corroborates my determination of the age of these

to *baru(g)* the original meaning, "seat," instead of "chamber." This sign occurs frequently in the contracts of Nuslār (in a much more developed form) and was identified with *bar* by Scheil independently of me. Cf. *Reenit* XVII, p. 40d.

<sup>6</sup> *Suk(k)alla* denotes the servant (*gal*) who pours out (*su*) [namely water over his master's hands and feet]. A word with similar meaning (*zu*) is apparently contained in *zu-ab*, "ocean," which Hommel translated half correctly "house of water (?)," cf. *Sumerische Lesestücke*, No. 6. Originally *zu* and *su* had the same ideogram, which represents a vessel (cistern?) into which water flows. *Zu* means, therefore, "to flow into," or trans., "to pour into, to add," then figur., "to increase one's knowledge, to learn, to know." *Zu-ab* denotes "the house (abode) into which all the waters flow." *Sukkalla* may be translated "chamberlain" (Kammerer), later it received a more general meaning.

<sup>1</sup> Oppert already recognized the general significance of the picture (*l. c.*, p. 64). But the exact analysis of the compound ideogram, which I discovered long before we excavated in Nuslār, remained obscure to him, Houghton, Sayce (*Transactions of Soc. Bibl. Arch.*, VI, p. 475) and others. Cf. a very curious form, which is but a mutilated "ra," in col. I, 37, second Var.

<sup>2</sup> The two elements *lu* + *gal* appear separated in No. 83, 2 Var., 13 Var.; No. 101, 7; No. 105, 7.

<sup>3</sup> Successfully analyzed by Ball in *Proc. Soc. Bibl. Arch.*, XV, p. 49. The line which continues beyond the head is, however, no continuation of the forearm, but represents the cushion between the head and the vessel upon which the latter rests. Originally the arm reached further to the rim of the vessel, as in the corresponding Egyptian hieroglyphics and as illustrated by Pl. XVI, No. 37, of the present work.

<sup>4</sup> It closely approaches the original picture explained by a Babylonian scribe on the famous fr. from Kuyunjik, col. III, 6 (*Trans. Soc. Bibl. Arch.* VI, p. 455).

<sup>5</sup> Cf. also the same sign on the very ancient monument preceding Urkagina's time (De Sarzec, *l. c.*, Pl. 1bis b., col. IV, 1).

<sup>6</sup> As I have to dispose of more urgent matters at present, some years may still pass before its publication.

<sup>7</sup> Only his barrel cylinder in clay exhibits traces of the older form for *mu*, as shown above.

<sup>8</sup> Nobody can object that a few characters in these Nippur inscriptions **seem** to show the beginning of wedge-writing and that a few others **seem** to have a later form. Lugalzergisi presented c. 103 large inscribed vases, all apparently bearing the same long inscription here published, to Inhl of Nippur. Every stonemason available was employed. Several of them understood but little of writing, and consequently some very ridiculous forms were produced. Cf., *e. g.*, col. II, 16 (second variant), *dug-a* (*sic!*), 29 (second variant) *da*, 39 (variants) *aga*, 42 *gur*, 41 (fourth variant) *gatam*, 45 *shig*, and others. In order to understand the enormous difficulties which I had to overcome in restoring this text, Assyriologists will bear this fact in mind.

inscriptions very strongly. In the inscriptions of Edingiranagin, or Edingiranatum,<sup>1</sup> the grandson of Ur-Ninâ, a city, generally transliterated as *Is-ban'*, plays a very important rôle. In fact the annihilation of the power of this city in S. Babylonia is the one prominent feature which characterizes his government, and to which (in connection with Erech, Ur and some other cities) the king refers again and again.<sup>2</sup> The most interesting object yet found in Tello, the so-called stele of vultures, was doubtless set up by this sovereign in commemoration of his great victory over *ušš-BAN<sup>ku</sup>*.<sup>3</sup> However this may be, so much is certain that at some time previous to Edingiranagin, a foreign power whose centre was *ušš-BAN<sup>ku</sup>*, had succeeded in invading and conquering a large portion, if not the whole, of Babylonia, Erech and Ur included. The same city of *ušš-BAN<sup>ku</sup>* is also mentioned in the long Nippur text No. 87, and here again it occurs in connection with Erech and Ur (and Larsam). We learn at the same time from this very important historical document that Lugalzaggisi, son of a certain Ukush "patesi of *ušš-BAN<sup>ku</sup>*"<sup>4</sup> (col. I, 3, 9, 10) had conquered all Babylonia and established an empire extending from the Persian Gulf to the Mediterranean Sea, in size therefore not inferior to that founded much later by Sargon I. This first "king of the world" (*lugal kalama*, col. I, 4, 36-41, col. III, 4) of whom Babylonian documents give us information, selected Erech as his capital, and by his great achievements raised *ušš-BAN<sup>ku</sup>*, his native city, "to great power" (*à mag mu-am-gur*, col. II, 41f.). The two documents, Nippur, No. 87, and the stele of vultures from Tello, belong closely together and supplement each other, the one giving a résumé of the rise and height of the power and influence of *ušš-BAN<sup>ku</sup>*, the other illustrating its downfall. The former must therefore antedate the monument of Edingiranagin. As doubtless some time elapsed between the rise and downfall of this foreign power; as, moreover, Shirpurla is not mentioned in Lugalzaggisi's inscription, apparently because it did not as yet exercise any political influence;<sup>5</sup> and finally as palaeographically this inscription from Nippur shows more traces of originality than the texts of Urukagina and Ur-Ninâ, as

<sup>1</sup> In view of De Sarzee, *l. c.*, Pl. 31, No. 2, col. III, 5 (*E dingira-na tum-mù* = "Brought into the house of his god" (by his parents after his birth).

<sup>2</sup> Cf. De Sarzee, *l. c.*, Pl. 3, Fragm. A, col. I, 5, 8, col. II, 4, 13, col. III, 5; Pl. 4, Fragm. A, col. II, 2, 11; Fragm. B, col. III, 3, col. V, 4; Pl. 31, No. 2, col. I, 6.

<sup>3</sup> For details cf. Heuzey's explanation of the figurative representations in his work, *Les Origines Orientales*, pp. 49-84, and in De Sarzee, *l. c.*, pp. 174-184. I agree with this scholar that the people whose defeat is illustrated on this monument belong to the city (and country) of *ušš-BAN<sup>ku</sup>* (De Sarzee, *l. c.*, pp. 182).

<sup>4</sup> This was the original reading of I, 10; the traces preserved on two fragments establish my text restoration of this line beyond doubt.

<sup>5</sup> The fragment of an inscribed object, apparently dedicated by a king of *ušš-BAN<sup>ku</sup>* to Ningirsu, was found in Tello (De Sarzee, *l. c.*, Pl. 5, No. 3, and p. 119). From the character used for "king" I draw the conclusion (with Heuzey) that the object belongs to a somewhat later period. Apparently *ušš-BAN<sup>ku</sup>* played a second important rôle in the Babylonian history.

stated above, we are justified in placing Lugalzaggisi before these two rulers of Shir-purla and in regarding most of the inscriptions published as Nos. 86–112 as older than the earliest royal inscriptions from Tello.<sup>1</sup> At any rate, they are not later than these.

A question of fundamental importance for our correct conception of the earliest phase of Babylonian history has been repeatedly discussed within the last ten years: In which relation did Sargon I (and Narām-Sin) stand to the early kings of Tello? Did he antedate or succeed them? Winckler<sup>2</sup> and Maspero<sup>3</sup> expressed themselves decidedly in favor of the former view,<sup>4</sup> while Hommel,<sup>5</sup> Heuzey<sup>6</sup> and myself (Part I, p. 19),<sup>7</sup> with more or less emphasis placed Sargon I and his son after Ur-Ninā and Edingiranagin I will now briefly give the definite proof of the validity of our theory.

1. The results of the exploration of the lowest strata of Ekur will have convinced us that Babylonian civilization had a history antedating the kingdom of Sargon I by several thousand years. This pre-Sargonic period must have had a system of writing; for the earliest texts at our disposal, however closely approaching the original picture in a number of cases, presuppose an earlier stage of writing, such as is testified to have existed in Babylonia by the monument "Blau"<sup>8</sup> and by the famous fragments from Kuynnjik.<sup>9</sup> Pieces of inscribed objects unearthed below the Sargon level prove positively that writing existed in Nippur long before Sargon I. It seems, therefore, at the very outset, impossible to believe that not one document antedating the highly developed style of writing in Sargon's monuments should have been excavated in Nuffar or Tello. In fact, it would be altogether unreasonable to regard the inscriptions of Sargon and Narām-Sin as the first written records of the ancient Babylonian civilization.

2. Everybody who has studied the earliest inscriptions of Babylonia from their originals, and has devoted that special pains to all the details of paleography, which

<sup>1</sup> The little fragment No. 107 cannot be referred to the time of Entemena, the only other ruler of Tello who, according to our present knowledge, presented an inscribed vase to Inlil. Perhaps it is the first indication of the rising of Shirpurla in the South and of the extending of its sphere of influence northward at the expense of *gishBANKI*.

<sup>2</sup> *Untersuchungen*, p. 43; *Geschichte*, pp. 101. (but cf. on the other side p. 42!) ; *Orientalische Forschungen* III, pp. 236ff.

<sup>3</sup> In *Racine XV*, pp. 65f.; *The Dawn of Civilization*, p. 605, note 3 (end).

<sup>4</sup> Recently adopted by Rogers, *Outlines of the History of Early Babylonia*, Leipzig, 1895, p. 11, note 1 [but given up again after hearing my address, *Contributions to the History of Sargon I and His Predecessors*, before the Oriental Club of Philadelphia].

<sup>5</sup> *Zeitschrift für Keilschriftforschung* II, p. 182; *Geschichte Babyloniens und Assyriens*, p. 291.

<sup>6</sup> Cf., e. g., *Les Origines Orientales*, pp. 50, 84; *Revue d'Assyriologie* III, pp. 54, 57.

<sup>7</sup> Cf. also *Recent Research in Bible Lands*, pp. 66f.

<sup>8</sup> Called so for the sake of brevity. Cf. above, p. 35, note 4.

<sup>9</sup> Published by Houghton in *Trans. Soc. Bibl. Arch.*, p. 454, and reproduced in several other works.

I have a right to expect from those who criticise my statements on this subject, must necessarily come to the conclusion that a much longer period of development lies between Lugalzaggisi, Urukagina, Ur-Ninâ and Edingiranagin, on the one hand, and Sargon and Narâm-Sin, on the other, than between the latter and Ur-Ba'u Gudea, Ur-Gur, etc. It is surely remarkable that Monsieur Heuzey<sup>1</sup> and myself, who have devoted years of constant study to the palaeography of the earliest original inscriptions of Babylonia, quite independently of each other, have reached exactly the same conclusions. It is out of regard for the view of those who do not accept Nabonidos' 3200 years as correct, that on palaeographic evidence alone I assign to Lugalzaggisi the minimal date of 4000 B.C. My own personal conviction, however, is that he cannot have lived later than 4500 B.C.

3. That my determination of the age of Lugalzaggisi is not too high is proved by the discovery of an uninscribed vase of precisely the same material and characteristic shape<sup>2</sup> as most of the vases which bear Lugalzaggisi's inscription. It was found 1.54 m. below the pavement of Narâm-Sin, and must therefore considerably antedate the rule of the latter.

4. From palaeographic and other reasons, I came to the conclusion above, that the inscriptions of Lugalzaggisi and of the other kings, patesis, etc., from Nippur grouped together with them, are surely older than Edingiranagin. Heuzey, on the basis of other arguments, had inferred that the stele of vultures and the reliefs of Ur-Ninâ are "surely older than Narâm-Sin." Hence it would follow, that if Heuzey's judgment of the age of these specimens of art is correct, also the monuments of Lugalzaggisi, etc., antedate Narâm-Sin. I am now in the position to prove the correctness of Heuzey's view beyond question. Since a specimen of the workmanship of the artists at Narâm-Sin's time was recently discovered (cf. Pl. XXII, No. 61), showing exactly the same high degree of execution as the script on his monuments, every Assyriologist is enabled to judge for himself as to the value of Heuzey's judgment. There are, however, a few fragments of a relief in clay lately discovered in Nippur, which must be regarded as the strongest evidence in favor of the French scholar's determination. While Heuzey declared Ur-Ninâ's and Edingiranagin's reliefs to be of greater anti-

<sup>1</sup> It is needless to quote passages from Mr. Heuzey's works in addition to those given on p. 43, note 6. In connection with his discussion of the age of the stele of vultures he makes the emphatic statement, "Le type linéaire de l'écriture est assurément plus ancien que celui des inscriptions de Narâm-Sin, etc." (cf. *Les Origines Orientales*, p. 50).

<sup>2</sup> Haynes reported on this vase, August 10, 1895, expressing the hope that I might be able to use it in support of my theory as to the age of most of the other ancient vase fragments from Nippur. He found it covered with earth and black ashes. It consists of white calcite stalagnite and has a very characteristic shape never found at a later period in Nippur again. In general this class of vases resembles a flower-pot, the diameter at the top being larger than that at the bottom, while the walls frequently recede a little at the middle. The size of the above mentioned vase is : h., 26.5, d. at the top, 18; at the bottom, 11.8; at the middle, 13.8 cm.

quity than Narâm-Sin's monuments, he characterized the relief which opens the splendid series of De Sarzee's finds (Pl. I, No. 1), and has several points of contact with the art exhibited in the stele of vultures, as "plus primitif, même que celui de la grossière tablette du roi Our-Nina" [De Sarzee, *l. c.*, Pl. I, No. 2], and as "une œuvre d'une antiquité prodigieuse, un monument des plus précieux, que nous devons le placer avec respect tout à fait en tête des séries orientales, comme le plus ancien exemple connu de la sculpture chaldéenne." These words of a true master of his subject have found a splendid confirmation in the clay reliefs of Nippur just referred to, which in their whole conception and execution show a striking resemblance to the oldest specimen of art recovered from Tello. They were found 7-7.70 m. below the level of Narâm-Sin's pavement, and within about 1.50 m. of the lowest trace of Babylonian civilization.<sup>1</sup> Truly the genius and critical penetration of Heuzey could not have won a more brilliant victory.

5. In connection with my examination of the pre-Sargonic strata of Ekur, I twice called attention to the fact that baked bricks found below Narâm-Sin's pavement are plano-convex in form.<sup>2</sup> I might have added that no other form of baked brick has so far been discovered anywhere in the lowest strata of Nippur, and that these bricks as a rule bear a simple thumb mark upon their convex side. The form of these baked bricks, until the contrary has been proved, must therefore be regarded as a characteristic feature of all structures previous to the time of Sargon I and Narâm-Sin. It is quite in accordance with this view that the only inscribed bricks of Tello which show this peculiar form, bear the legend of Ur-Nimâ, whom on other evidence I placed before Sargon and Narâm-Sin.

6. We draw a final and conclusive argument from a door-socket of Sargon himself. In Part I, Pl. 14, Nos. 23-25, I published three brief legends of a king whom, influenced by Pinches's reading (Garde), I read Gande (pp. 28 ff.), and whom I regarded as identical with Gandash, the founder of the Cassite dynasty. All that I brought forward in favor of this identity I herewith withdraw; when I wrote those

<sup>1</sup>Cf. above, p. 26, note 2. They will be published in Series B of the expedition work edited by myself.

<sup>2</sup>The bricks of the ancient curb around the altar, p. 24, and the bricks of the ancient arch, p. 26. In his report of Oct. 26, 1895, Haynes refers to the discovery of a terra-cotta floor with a rim a little below the pavement of Narâm-Sin. He regards it as a combination of bath and closet, "proving that the present customs and methods of preparing the body for worship, as practiced by Moslems [in the immediate neighborhood of their mosques], is of very great antiquity. The drainage from this floor was conducted into a large vertical tile drain, which is 2 m. long and has an average diameter of 85 cm." This tile drain is "supported by a double course of bricks, plano convex in form, with finger marks on the convex side." For a specimen of Ur-Nimâ's bricks cf. De Sarzee, *l. c.*, Pl. 31, No. 1. Specimens of this class of Nippur bricks were given by Peters in *The American Archaeological Journal* X, p. 34 (two drawings from the hand of the late Mr. Mayer, † 20 Dec., 1894, in Bagdad). The peculiar shape of these bricks in the arch is scarcely distinguishable on Pl. XXVIII of the present work.

pages, I was still somewhat influenced by the current view of Assyriologists, that later kings occasionally imitated older patterns in their script. Since then I have completely shaken off this old theory as utterly untenable when contrasted with all the known facts of Babylonian paleography. The observation, however, which I made on p. 29, note 2, that the characters represent the peculiarities of Ur-Niné's inscriptions was entirely correct. Since then a large number of vase fragments have been excavated, by which I was enabled to confirm and strengthen my previous judgment based upon the study of a few squeezes of badly effaced inscriptions and to analyze the paleographic peculiarities of this whole class of ancient texts completely. I arrived at once at the result that the three legends published on Pl. 14 were written by Lugal-kigub-nidudu, "lord of Erech, king of Ur," who left us No. 86. Among other gifts, such as vases, dishes, etc.,<sup>1</sup> this sovereign presented a number of unhewn diorite, calcite, stalagmite and other blocks<sup>2</sup> to the temple as raw material for future use.<sup>3</sup> At the time of Bur-Sin II several of these blocks, of which one is published on Pl. XVII, were still unused.<sup>4</sup> They had been handed down from a hoary antiquity and scrupulously preserved for c. 1500–2000 years in the temple archive. Bur-Sin II selected a diorite block from among them, left the few words of its donor respectfully on its side,<sup>5</sup> turned it into a door-socket, wrote his own inscription on its polished surface and presented it in this new form to the temple. But something similar happened many hundred years before. According to Part I, p. 29, section 1,<sup>6</sup> the same rude inscription is scratched upon the back side of a door-socket of Sargon I. From the analogous case just treated it follows that Lugal kigub-nidudu must have lived even before Sargon I, and consequently that all other inscriptions which have the same paleographic peculiarities as his own can only be classified as pre-Sargonic.

<sup>1</sup> Cf. Pl. XVIII, 40–48.

<sup>2</sup> Cf. Part I, p. 29.

<sup>3</sup> These blocks received therefore only a kind of registering mark scratched merely upon their surface (*Dungir En-lil(la) Lugal-ki gub ni dudu (ne) a me na-shub*, "To Inlil L. presented (this" = *ne*). The inscription on the block, Pl. XVII, No. 39, had originally 8 li. according to the traces left. On the diorite blocks these inscriptions are well preserved; on the calcite blocks however, whose surface corroded and crumbled in the course of six millenniums, they have suffered considerably. Cf. on the whole question of presenting stones as raw material to the temple, Hilprecht in Z. A. VIII, pp. 490 ff.

<sup>4</sup> As shown above.

<sup>5</sup> Cf. The curses on the statue B of Gudea, col. VII, 59 ff., on the door-sockets of Sargon, Pl. 1, 12 ff., Pl. 2, 13 ff., on the lapis lazuli block of Kadashman-Turgu, Pl. 24, pp. 14–20. In the latter case the lapis lazuli was likewise presented as raw material to be used in the interest of the temple. But the inscription—this was the intention of the donor—was to be preserved (a thin piece of lapis lazuli being cut off; cf. Pl. XI, No. 25) in remembrance of the gift.

<sup>6</sup> Cf. Part I, "Table of Contents," p. 47.

## CONTENTS AND HISTORICAL RESULTS.

In the briefest possible way I will indicate the general results which I draw from a combined study of the most ancient Nippur and Tello inscriptions. With the very scanty material at my disposal this sketch can only be tentative in many points. For every statement, however, which I shall make, I have my decided reasons, which will be found in other places.<sup>1</sup>

At the earliest period of history which inscriptions reveal to us, Babylonia has a high civilization and is known under the name of *Kengi*, "land of the canals and reeds,"<sup>2</sup> which includes South and Middle Babylonia and possibly a part of the North. Its first ruler of whom we know is "*En-shutys ig-ana*, lord of Kengi."<sup>3</sup> Whether he was of foreign origin or the shaykh of a smaller Babylonian "city" which extended its influence or the regular descendant of the royal family of one of the larger cities, cannot be decided. It is therefore impossible to say whether he belonged to the Sumerian or Semitic race, or traced his origin to both. That the Semites were already in the country results, aside from other considerations,<sup>4</sup> from the fact that the human figures on the stele of Ur-Enlil, which belongs to about the same period,<sup>5</sup> show the characteristic

<sup>1</sup> In *Assyriaca*, part II, in *Z. A.*, and in response to a repeated invitation from the President and Secretary of the Philosophical Society of Great Britain, in the *Transactions* of the latter society, where I expect to give a more complete sketch of the political and social conditions of ancient Babylonia.

<sup>2</sup> Cf. No. 90, 4 (also No. 87, col. II, 21) and above p. 38, note 9.

<sup>3</sup> His inscriptions (Nos. 90-92) have the oldest form of *mu*, have older forms for *sag* and show other characteristic features of high antiquity. His name signifies "lord is the king of heaven."

<sup>4</sup> Cf. for the present only the important argument drawn from Lugalziggis's inscription No. 87, col. III, 36. Here we have the same writing *DA UR*, which from the inscriptions of Nebuchadrezzir II and other latest Babylonian kings, is known to be a Semiticism for *daru*. Cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 213.

<sup>5</sup> It has the most ancient forms for *dam* and *mu* and shows a very characteristic feature of the oldest period of writing by contracting the name of *Nin-din-dug(ga)*, or *Ba'u* (cf. above p. 38) into a monogram. The primitive style of art, and such details as the headdress of the god, the short garment of the two persons following the sheep and goat, the nakedness of Ur-Enlil, the fact that his figure and the other two have their hair shaved off, corroborate my determination of the age of this monument. On the other hand, this stele and No. 38 of the same plate, which doubtless belongs to the same age, show us a real Old Babylonian master, who produced a beautiful ensemble with a few simple lines, and knew how to breathe life into his very realistic but very graceful figures. Cf. the great skill he exhibits in his drawing of the graceful outlines of a gazel, and his remarkable knowledge of animal locomotion! The two animals in No. 37 "represent very characteristically two species, the near one a goat and the far one a sheep. The goat shows more characteristics of the wild species of Eastern Persia and Afghanistan than of the Persian, and so may be a domestic hybrid between the two (*i. e.*, *Capra falconerii* and *Capra agagrus*). The sheep is probably also derived from Eastern Persia and is perhaps the 'rial' *Ovis eigenei*, which is an ally of the domestic sheep. It has resemblance also to the Armenian wild sheep *Ovis gmelini*, but the rugosity of the horns is too great, and the lines are too vertical" (communication from my colleague, Dr. Edward D. Cope, Professor of Zoology and Comparative Anatomy, who kindly examined the monument).

features of a mixed race.<sup>1</sup> The capital of this early kingdom is likewise unknown.<sup>2</sup> In all probability it was Erech.<sup>3</sup> The religious centre of Kengi was the sanctuary of Inlil at Nippur.<sup>4</sup> It stood under the especial care of every ruler who claimed supreme authority over the country, and who called himself *patesi gal Inlil*,<sup>5</sup> to define his position as being obtained by divine authority. The chief local administrator of the temple in Nippur seems to have had the title *dankar gal*.<sup>6</sup> This I infer from my analysis of the meaning of *dankar* and from the inscriptions of Nos. 94 and 95 in connection with No. 96, where a certain Aba-Inlil (= *Kishit-Bēl*) who has the title of *dankar*, presents a vase to Ninlil "for the life of Ur-Inlil, patesi of Nippur."<sup>7</sup> Ur<sup>8</sup> and Larsam<sup>9</sup> and doubtless other places whose names are not yet known from inscriptions, were prominent cities in this early Babylonian kingdom. They had their own sanctuaries, which stood under the control of a *patesi*. This title characterizes its bearer, according to his religious position, as sovereign lord of a temple and chief servant of the god worshiped in it. The fact that a *patesi*, in addition, often occupied a political position as king or governor, does not interfere with this view. He is first of all the highest official of his god, representing him in his dealings with his subjects; in other words,

<sup>1</sup> Prof. Cope wrote me on this subject: "The shortness of the jaws however is certainly not a Semitic character in human faces, and this character renders the physiognomy very peculiar. The hooked nose and large eyes on the contrary are Semitic. As a result I should say the figures represent an Aryan race with some Semitic tendencies. The identification of such a race is of much interest [indeed it is of vital importance for the whole Sumerian question! —H. J. The people evidently have no Mongolian tendencies.]"

<sup>2</sup> It may have stood in No. 90, 5, *lugal . . . .*, which is only preserved in part. The traces do not point to the ideogram of *Ung*, more to *kalamat*.

<sup>3</sup> Cf. Nos. 86, 4-14; also the fact that Erech is the capital of Lugal-kigub-nidudu and Lugalzaggisi and is prominently mentioned in Edingirnagin's inscriptions. Cf. also Hommel, *Geschichte*, p. 206, and especially p. 300, observe the important position which Erech holds in the titles of the kings of the dynasty of Isin en (*sheya*) *Unugkī* [N. B. Winckler's reading of Part I, No. 26, 3, as *Sin-ga-nil*, is an absolute palaeographic impossibility. If anything, the reading of this line as *Unugkī-ga ge* is sure beyond question (against Winckler, *Altorientalische Forschungen* III, p. 274)].

<sup>4</sup> Cf. above, p. 22, and among other points, especially No. 87, col. I, 36-41.

<sup>5</sup> Cf. No. 87, col. I. A similar title occurs in the inscriptions of Tello, *patesi gal Ningirsu* (Entemena and his son Enanatum). Apparently at an early time the god Ninib received the title *patesi gal Inlil* (Pl. 55, Obv. 17), and the kings and governors were satisfied with the title *patesi Inlil*.

<sup>6</sup> Cf. No. 94: 1. *Dingir Niu-din-dug*, 2. *Ur-dingir En-lil*, 3. *dankar gal*, 4. *a nu shub*, "To Ba'u Ur-Enlil the chief agent (*seil.* of Inlil) devoted (it)." The current translation of *dankar*, "merchant," is too narrow in many passages. Cf. also No. 95: 1. *[Dingir] Niu-din-dug ga* 2. *Ur-Mama* 3. *[d]ankar* 4. *[U-E]u [lit.]* 5. *[a-ma-na shub]*, "To Ba'u Ur-Mama, agent of Enlil presented it." For *dingir Mama* cf. the ideogram of Galla, *dengir Ma me* in later texts (e. g., Strassmaier, *Cymbyses*, 145, 3) and the goddess Mami II R 51, 55a, and in old Babylonian contracts (the last two references I owe to Jensen). From the fragment of an inscribed stone in Bagdad I copied the phrase "*dankar din-dug*" *DUN.GI*, preceded by the titles of a king of the second dynasty of Ur, and followed by "*Uruk-shab*".

<sup>7</sup> Cf. No. 97, which seems to have been devoted by this very [Ur] Enlil, patesi of Nippur, to Bēl.

<sup>8</sup> Cf. Nos. 86 and 87, col. II, 30-32, mentioned also by Edingirnagin.

<sup>9</sup> Cf. No. 87, col. II, 33-37.

he is the legitimate possessor of all the privileges connected with this title. These privileges vary according to the sphere of power which a god exercises beyond the limits of his temple or city, and depend chiefly upon the popularity of his cult, the personal devotion and energy of his human representative, and, more than anything else, upon the strength and valor of the city's army. In order to define them accurately, it is first of all necessary to determine the political power of the god's city in each individual case. As soon as we have a clear conception of the latter, we have the key to a correct understanding of the position and privileges of its patesi. But the title itself does not express any reference either to the political dependence or independence of its bearer.<sup>1</sup>

A troublesome enemy of Babylonia at this early period was the city of Kish, which therefore did not form part (any longer?) of Kengi proper. It had apparently its own peculiar cult and stood under the administration of a patesi,<sup>2</sup> who was eager to extend his influence far beyond the limits of his city, and sought every opportunity to encroach upon the territory of his southern neighbor. For Kish is styled *gul shag* "wicked of heart," or *ga gul*<sup>3</sup> "teeming with wickedness." The very fact that one

<sup>1</sup> Winckler, *Altorientalische Forschungen* III, pp. 232ff. gives a very good analysis of the relation of a god to his city and of the origin and growth of Oriental states in general, and of the Babylonian kingdom in particular, but his view as to the meaning and use of the word *patesi* is entirely incorrect ("die gebräuchliche Bezeichnung für die unterworfenen Könige ist in Babylonien *patesi*," p. 231). An interesting monument from Tello, recently published by Henzev in *Révue d'Assyriologie*, serves as an excellent illustration of the correctness of my definition, which I share with Tiele (Z. A. VII, p. 373), Hommel (*Geschichte*, p. 294 f.) and other Assyriologists. The inscription to which I refer had defied the united efforts of Oppert, Henzev and myself for a long while. But I am now able to offer the following correct interpretation. *Sic! Lugal Kish, sangu Ninsugir (si?)* "Nin-sugir mu-giu, Lugal kurum-zigum pa-tesi Shir-[par]. M[al]i," "Decision! Ninsugir has appointed the king of Kish as priest of Ninsugir. Lugal-kurum-zigum is patesi of Shirpurla." This valuable document is important in more than one way. The whole phraseology seems to be Semitic rather than Sumerian (cf. also *sang* artificial ideogram composed of *sa* + *ga*). The name means *Sharru-kurumut-sham*, "The king is food of heaven" ("Der König ist Himmelsspeise"). A foreign conqueror of Shirpurla, who is already a king, in addition styles himself patesi of Lugal-kish, expressly declaring that Ningirsu himself, the highest god of the city, called him to fill this office. The condition of affairs is here plain. The conqueror seeks to represent to the people and to the priesthood his violent act as having been committed in the service of their god and carrying out his decision. Therefore he does not call himself king—which he already was—nor *patesi* in the sense of our governor, because he cannot designate himself as his own subject, but *patesi* as the highest official of the god Ningirsu, in the care of his temple and in the administration of that territory over which Ningirsu ruled; in other words, as the legitimate possessor of all the privileges which, up to the time of his conquest, had been connected with this title. Cf. Hilprecht, *Recent Research in Bible Lands*, pp. 71 ff.

<sup>2</sup> Cf. Nos. 108 and 109 (portions of the same vase). The beginning (No. 108) is to be restored as follows:

1. *Dumu-Zu [ma-ma]* 2. *Uday-* . . . 3. *pa t[e si]* 4. *Ki[shu]*

<sup>3</sup> No. 92, 4.

<sup>4</sup> No. 102, 4. *Ga* is written phonetically for *ga(u)*, Brünnow, *List* 103, as becomes clear from a comparison of No. 113, 4 with 8 and No. 112, 4. No. 112 reads as follows: 1. *Duru Nin-lil* 2. *Duru En-lil(l)* 3. *dumu ad-da ge* 4. *ga til la shu* 5. *nam ti* 6. *dom dumu na shu* 7. *o-nu na shah*, "To Ninlil and Inlil the son of the adu (*seit*) of the temple of Inlil, No. 113, 6f.) presented it for abundance of life, for the life of his wife and child." Apparently a son

patesi of Kish presented a large sandstone vase to Inlil of Nippur, shows us that temporarily he was even in possession of an important part of Kengi, including the sanctuary of B'l. Enshagsaguna himself waged war against his northern enemy, and presented the spoil of this expedition to Inlil of Nippur.<sup>1</sup> The same was done by another king of Kengi, who lived shortly before or after. He infested Kish and defeated or even captured its king, Enne-Ugun.<sup>2</sup> "His statue, his shining silver, the utensils, his property," he carried home victoriously, and deposited in the same sanctuary as his

was born unto him, and the happy father presented a vase to the temple. Cf. Jensen in Schrader's *K. B.* III, part 1, p. 25, II (where Jensen and Amiaud, however, misread the name of the donor. As the separating lines clearly prove, the name is not *Ur-Enlil* but *Ur-Enlil dabi dudu*). No. 113 reads: 1. *Inanna* 2. *Ur u-ma-ba-bi* 3. *sang* (Amiaud et Méchineau, *Tableau*, No. 134) *dumu En-lil* 4. *ga-ni-ti la-shu* 5. *Ur-Simunga* (Amiaud et Méchineau, *l. c.*, No. 117) *ga (dumu) Simunga = Ea!* 6. *dub sar ada* 7. *u-damu En-lil ka ge* 8. *ga ti la-shu* 9. *nam-sti* 10. *ana dug(sic!) zi shu* 11. *nam ti* 12. *dame dumus a shu* 13. *a mu-na-shub*, "To Ninlil Urumaledabi, priest of Inlil, for abundance of life, and Ur-Simunga (servant of Ea'), scribe of the ada of the temple of Inlil (*ada* is identical with the frequent title of the later contract literature *abu liti!*), for abundance of life presented it for the life of his (distributive = their) good and faithful mother, and for the life of his (their) wife and child." Apparently two brothers who held two different positions in the temple of E'l presented together this beautiful vase for their mother, wives and children. Cf. also No. 106: 1. *Inanna* 2. *daug-ya* 3. *Nin-en-nu* (cf. *Lugal-en-nu*, No. 114, 5) 3. *ga-ti-la-shu* 4. *an-na-nu[-shub]*, "To Ba'u Nin-en-nu (for en-nu = no! phu!) presented it for abundance of life." My constant transliteration of the postposition "*lu*" by *shu* needs a word of explanation. I believe with Jensen, that no Sumerian postposition *lu* exists, and that the old Babylonian sign of this postposition transliterated by *ku* is rather identical with the character in Part I, Pl. 1, 13; Pl. 2, 13, which I identified as *shu* (*l. c.*, pp. 13 f.).

<sup>1</sup>Cf. Nos. 91 and 92, which supplement each other: 1. *[Dungi E]n-lil-la* 2. *En-shag say an-not* 3. *nig-ga Kishki* 4. *gul shag* 5. *a-not-na-shub*, "To Inlil E. presented the property of Kish, wicked of heart (referring to Kish)." In connection with this text I call attention to the fact that the word *namrag* "spoil," the etymology of which was obscure (cf. Part I, p. 21) is purely Sumerian, being composed of *nam+ri+aq* (V. R. 20, 13c), corresponding to Assyrian *shallatu shallatu* (cf. Delitzsch, *Assyr. Gram.*, §§ 73, 132), a synonym of *shallatu* "spoil."

<sup>2</sup> Several vase fragments mention this event, but the whole inscription cannot yet be restored from them. Nos. 103 + 110 belong to the same vase. Nos. 104 and 105, which contain portions of the same inscription and supplement part of the text, belong to two other vases. The fragment of a fourth vase, No. 102, contains part of the same inscription. For C. B. M. 9297, which has remnants of 1. 1-4. cf. No. 102, agrees in thickness, material and characters of writing entirely with Nos. 103 + 110 and belongs doubtless to the same vase. No. 105 had a briefer inscription than the rest. Of the longer inscription the beginning is wanting, the first preserved portion, No. 103, is to be supplemented by No. 104, to be continued by No. 102, 2, and (after a break of several lines) to be closed with No. 110. I restore the inscription as follows: 1. *[Dungi] En-id-ia* 2. *[Lugal] kui-shur-ia* 3. Name of the king 4. *[en Ki en-ge]* 5. (No. 103 begins) *[lu]gal . . .* 6. *u-damu* [*En-lil-ka*] 6. *mā na id gan-a* (cf. No. 86, 1-5) 7. *Kishki* 8. *nugal* 9. *En-ne-Ugun* (Brunnow, *List* 882, cf. Jensen in *Z. A.* I, p. 57f.) 10. *ugal Kishki* 11. *mu dur* 12. *ugal erim es! BAN ki ka ge* 13. *ugal Kishki-ge* 14. *u-n na ga* (written phonetically . . . *gan*, Brunnow, *List* 4039, for cf. No. 113, 4, with 8 and No. 112, 4) *gal* 15. *nig-ya* 16. . . . *bil* 17-18 (or more) wanting 19. *nu ne-ge* 20. *u-ba-ti* (observe the peculiar sign for *bi* in Nos. 105 and 110!) 21. *azog-zagina-bi* 22. *gish nig ga bi* 23. *uru* *[En-lil-ka]* 24. *[E]n-lil-ka shu* 25. *a mu-na-shub* ["To Inlil, lord of lands, N. N., lord of Shumer (king of Erech)]—when he had looked favorably upon him (= *nashū sha-ru*, Brunnow, *List* 10545), he infested Kish, he cast down (or bound?) (cf. Jensen in Schrader's *K. B.* III, part 1, p. 18) Enne-Ugun, king of Kish, the king of the hordes of "BAN", king of Kish—his city teeming with malignity, the property . . . he burned, . . . he brought back, and his statue, his shining silver, the utensils (*isu* = *asu*, II R. 23, 9 e.f.), his property, he presented unto Inlil of Nippur." The reading of the name of the king of Kish is of course only provisional. He was apparently a Semite.

predecessor. It is highly interesting to learn from the votive inscription with which the Babylonian ruler accompanied his gift (No. 102), that the king of Kish apparently had connections with the city of "<sup>ms'</sup>BAN<sup>z</sup>". For he is styled "king of the hosts of <sup>ms'</sup>BAN<sup>z</sup>", king of Kish." In other words, we find the two mentioned cities in exactly the same close association as they appear on Edingiranagin's famous stele of vultures. It is therefore evident that the king of Kish was not only an ally of "<sup>ms'</sup>BAN<sup>z</sup>", but as commander of an army of this country, was in all probability himself a native of <sup>ms'</sup>BAN<sup>z</sup><sup>si</sup>. In other words, I infer from this and other passages, that Kish (which I believe formed originally part of Kengi) at this early time was already under the control of a foreign people, which came from the North, appeared at the threshold of the ancient Sumerian kingdom of *Kengi*, and was constantly pushing southward. Kish formed the basis of its military operations, and at this time was, in fact, the extreme outpost of the advancing hordes of "<sup>ms'</sup>BAN<sup>z</sup>", serving as a border fortification against Kengi. The success of the Babylonian monarch who defeated Enne-Ugun, cannot have lasted very long. For another king of Kish, Ur-Shulpanaddu,<sup>1</sup> presented several inscribed vases "to Inlil, lord of lands, and to Ninlil, mistress of heaven and earth, consort of Inlil" (No. 93), and was therefore in the possession of Nippur. He must have dealt a fatal blow to the kingdom of Kengi, for besides his usual title *lugal Kish* he assumed another, which unfortunately is broken away.<sup>2</sup> To judge from the analogy of other inscriptions of this period, I have no doubt it contained the acquired land or province of which Kish had now become the capital,<sup>3</sup> scarcely, however, *Kengi* itself. How long he ruled, how far his kingdom extended, and whether he was able to hold his conquests, we do not know. So much is certain, the great centre in the North which controlled the movements of its warriors in the South, continued to send out its marauding expeditions against Babylonia. And even if a temporary reaction occasionally should have set in, the weakened South could not withstand the youthful strength and valor of its northern enemies for any length of time. At last "<sup>ms'</sup>BAN<sup>z</sup>" was prepared to deal the final blow to the ancient kingdom of Kengi, however little of it there may have been left. The son of "Ukush, patesi of "<sup>ms'</sup>BAN<sup>z</sup>"<sup>4</sup> was this time himself the chief commander of the approaching army. Erech opened its doors, and the rest of Babylonia down to the Persian gulf fell an easy prey to the conquering hero. A hero indeed, Lugalzaggisi was, if we can trust his own long inscription

<sup>1</sup> "Servant of Shulpanaddu." The same name occurs occasionally in the early contracts of Nippur and Tello. Cf. Scheil in *Recueil XVII*, p. 41.

<sup>2</sup> Traces of *lugal* are clearly visible in l. 8.

<sup>3</sup> No. 87, col. 1, 5.

<sup>4</sup> *I. e.*, "The king is filled with unchangeable power." Cf. *Nimrod Ep.*, 12, 39; *Gilgamesh git-melu emištu*. The name is possibly to be read Semitic.

of 132 lines,<sup>1</sup> carved over 100 times on as many large vases, which he presented to the old national sanctuary of the country in Nippur.

The titles themselves with which he opens his dedication are a reflex of the great achievements he could boast of: Col. I, 3. "Lugalzaggisi, 4. king of Erech, 5. king of the world, 6. priest of Ana, 7. hero 8. of Nidaba, 9. son of Ukush, 10. patesi of BAN<sup>2</sup>, 11. hero 12. of Nidaba, 13-14. he who was favorably looked upon by the faithful eye of Lingalkurkura (*i.e.*, Inlil), 15. great patesi 16. of Inlil, 17. unto whom intelligence was given 18. by Enki<sup>3</sup> (*i.e.*, Ea), 19. he who was called (chosen) 20. by Utu, 21. sublime minister 22. of Enzu (*i.e.*, Sin), 23. he who was invested with power 24. by Utu,<sup>4</sup> 25. fosterer of Ninma, 26. a son begotten 27. by Nidaba, 28. he who was nourished with the milk of life 29. of Nin-harsag,<sup>5</sup> 30. servant of Umu, priestess of Erech, 31. a slave brought up 32. by Nin-a-gid-ga-du, 33. mistress of Erech, 34. the great *abarakku* of the gods.<sup>6</sup> He was one of the greatest monarchs of the ancient

<sup>1</sup> It is the longest complete inscription of the fourth and fifth pre-Christian millenniums so far obtained from Babylonia, and as a historical document of this ancient period it is of fundamental importance. The text published on Pls. 38-42, No. 87, was restored by myself from 88 fragments of 64 different vases under the most trying circumstances. The work was just as much a mathematical task as it was a palaeographical and philological problem. On the basis of palaeographical evidence I selected c. 150 pieces out of a heap of c. 600 fragments and particles. Then I succeeded in placing the five fragments on Pl. XIX, No. 49, together. By doing this I obtained the beginnings and ends of each column. I noticed that the lines of each of the first two columns must be identical, as the separating lines run from the first to the last column. The difference of the numbers of lines between the second and third lines I could easily determine by a simple calculation. It was more difficult to find out the exact number of lines of which the first and second columns originally consisted. By calculating the original circumference, and making a number of logical combinations, I arrived at the conclusion, which finally proved to be correct, that each of the first two columns had forty six and the third only forty lines. Then followed the tedious work of arranging the little fragments and determining their exact position, although often enough not more than a few traces of the original characters were left to guide me. I had the complete translation prepared for this volume, but I am obliged to withdraw it from want of space. In the previous and following pages nearly two-thirds of the whole inscription have been treated, according to the passages needed. A complete coherent transliteration and translation will be found in another place very soon. Since the restoration of my text, Haynes has found many duplicates, which in every case confirmed the correctness of my arrangement. Col. III, 25f. can now be restored completely.

<sup>2</sup> Cf. Jensen in Schrader's *K. B.* III, Part 4. The titles of Lugalzaggisi are not unsimilar to those of kings and patesis of Tello.

Cf. above, p. 41, note 6.

<sup>3</sup> One expects rather the ideogram for *shakkumakku* (Brünnow, *List* 9195). *Ni* ("power") + *gish* ("man") apparently is its synonym. Cf. *sag gish*, *I R.*, 2, No. 5, 1 (and 2), 3; the present work, Part I, No. 81, 7.

Literally "ate" (*akku*) or "was filled with" (*shazzanu*).

<sup>4</sup> The variant is a peculiar form of *ga* (not *-gi*), cf. col. III, 21, 23 and variants.

<sup>5</sup> No. 87, col. I, 1. *Ung* 2. *Lugalzaggisi* 3. *Lugalzaggisi* 4. *lugal Uang'* *ga* 5. *lugal kalamet* 6. *slib* 14. *ga* 7. *gal'umag* 8. *ga* 9. *Nidaba* 10. *[pa-t]esu* "*BAN*" 11. *gilu* *mag* 12. *ga* 13. *igi zi* 14. *ga* 15. *Lugalzaggisi* 16. *pa-tesu* 17. *gish* *PL-SHU-sim* *mag* 18. *ga* 19. *met-pid-**du* 20. *ga* 21. *lugal* 22. *ga* 23. *ig gish* 24. *ga* 25. *g* *ga* 26. *Ninma* 27. *g* *ga* 28. *g* *ga* 29. *g* *ga* 30. *g* *ga* 31. *Ung* *sag* *Uang'* *ga* 32. *g* *ga* 33. *Ni* *g* *ga* 34. *g* *ga* 35. *g* *ga* 36. *g* *ga*

East, and yet his very name had been forgotten by later generations. He lived long before Sargon I founded his famous empire, and he called a kingdom his own which in no way was inferior to that of his well-known successor, extending from the Persian Gulf to the shores of the Mediterranean. I quote the king's own poetical language: "When Inlil, lord of the lands, invested Lugalzaggisi with the kingdom of the world and granted him success before the world, when he filled the lands with his renown (power) (and) subdued (the country) from the rise of the sun to the setting of the sun—at that time he straightened his path from the lower sea of the Tigris and Euphrates to the upper sea and granted him the dominion of everything (?) from the rise of the sun to the setting of the sun and caused the countries to rest (dwell) in peace."<sup>1</sup> It becomes evident from this passage, in which Lugalzaggisi declares himself to have been invested with the kingdom of the world by Inlil of Nippur, "lord of the lands," that only Nippur can have been the ancient seat of the *sharrût kibrat arba'îm*, which manifestly is but the later Semitic rendering of the ancient Sumerian *num-lugal kaluma*. I have examined all the passages in the fresh light of this text and find that Nippur fulfills by far better the required conditions than Kutha or any other city which has been proposed in Northern Babylonia. But, be it remembered, to the early kings of Babylonia this title meant more than a mere possession of the city whose god claimed the right of granting the *sharrût kibrat arba'îm*. Down to the time of Hammurabi only those laid claim to this significant title who really owned territory far beyond the north and south of Babylonia, who, in the Babylonian sense of the word, had conquered a *quasi* worldwide dominion, defined by the four natural boundaries (Part I, p. 25). The later Babylonian and Assyrian inscriptions are of value for the determination of the meaning of this title at their own time, but they have little importance for the question as to its origin and earliest localization, if the title must be localized at all hazards.

According to the manner of usurpers,<sup>2</sup> Lugalzaggisi retained Erech, the old metropolis of the country, as his own new capital of this first great Oriental state, of which Kengi became now the chief province. Babylonia, as a whole,<sup>3</sup> had no fault

<sup>1</sup> Col. I, 36. *Ua dungi En-lil* 37. *lugal kur-kar-ra* 38. *Lugal ziq gî si* 39. *num-lugal* 40. *kalam-ma* 41. *mâ na-sum ma* 42. *igî kalam-ma-ge* 43. *sî mû na dî u* 44. *Kur-kur(a)ne na* 45. *mâ-ni-sig ga-a* 46. *Uta i(a) tu.* Col. II, 1. *Uta shu(a)-shu* 2. *gu nâ na gar-ra-a* 3. *nâ-la-ba* 4. *a ab ba* 5. *sig ta ta* 6. *Idigut* 7. *Burannan* (without determiner) 8. *a ub-but* 9. *igî nim mi-sha* 10. *gicca-bî* 11. *si-mî-na-di* 12. *Uta i(a)-tu* 13. *Uta shu(a)-shu* 14. *[dungi E]u-til ii* 15. . . . . *nin* 16. . . . . *mu-nî dug* 17. *kur kurta* 18. *mu-da-na*.

<sup>2</sup> Of Dungi we know too little to call him an exception. Of the kings of the second dynasty of Ur, who assume the proud title, we know now from Pls. 55 and 58 (cf. above, p. 32 and note 1) that they had made conquests as far as Syria and Elam.

<sup>3</sup> Well stated by Winckler, *Altorientalische Forschungen* III, p. 234.

<sup>4</sup> Cf. col. II, 19. *kalam-mâ* 20. *a-qul lu mu-dâ gâ* (= *shakâna*) 21. *bar-bar Ki-en-gî* 22. *pt te si kur kur-ra*, etc., etc.

to find with this new and powerful régime. The Sumerian civilization was directed into new channels and prevented from stagnation; the ancient cults between the lower Tigris and Euphrates began to revive and its temples to shine in new splendor. Erech, Ur,<sup>1</sup> Larsa<sup>2</sup> and Nippur<sup>3</sup> received equal attention from their devoted patesi. But first of all, "BAN" itself, the native city of the great conqueror, was raised by his energy and glory to a position of unheard-of influence and political power. Lugalzaggisi stands out from the dawn of Babylonian history as a giant who deserves our full admiration for the work he accomplished. He did not appear unexpectedly on the scene of his activity. We had been prepared for the collapse of the ancient monarchy on the Persian Gulf, with its long but unknown history, by the preceding invasions and victories of the Northern hordes to which he belonged. And yet when suddenly this great empire of Lugalzaggisi stands before our eyes as a *fait accompli*, we can scarcely conceive, whence it came and how it arose.

There is no doubt in my mind that Lugalzaggisi's achievements in Babylonia represent the first signal success of the invading Semites from the North. On the previous pages we have seen how these hordes were pushing gradually southward. After for a number of years they had concentrated their attacks upon the border fortifications of Northern Babylonia and had established a military station and kingdom in Kish, it was but a question of time when the whole country in the South had to succumb to their power. The oldest written monuments of Babylonia do not designate these enemies by any single definite name: they are the hordes of the city of "BAN"<sup>4</sup> and Kish combined, apparently but two centres of the same powerful people which was roaming over the fertile steppes of Mesopotamia, and whose chief stronghold doubtless was "BAN". What ancient city, then, is this "BAN"? That we have not to place it "in Susian territory," as Maspero<sup>5</sup> is tempted to do, is beyond question. The ideogram for *lugal* on an inscribed object of Tello and presented by a king of "BAN" (De Sarzec, *l. c.*, Pl. 5, No. 3), points with necessity to the north for the location of our city. As this peculiar form of the character for *lugal* so far has only been found in such cuneiform inscriptions as contain Semitic words written phonetically, or in other texts which are written ideographically, but, on the basis of strong arguments<sup>6</sup> must be read as Semitic, we are forced to the conclusion that this charac-

<sup>1</sup> Col. II, 30-32. *Ur-nidu mā gula-gim sūg aša šlu mo-nu gur*, "Ur like a steer he raised to the top of heaven."

<sup>2</sup> Col. II, 33-37. *Larsamdu ur ki ug dayi Ura-ge a ne-gul la na-ka-ja*. For "BAN" cf. *ibidem*, 38-42.

<sup>3</sup> As becomes evident from his titles and from the extraordinary number of vases presented to Inlil.

<sup>4</sup> *The Dawn of Civilization*, p. 68. Cf. also Henze in De Sarzec, *l. c.*, p. 182.

<sup>5</sup> Cf. for the present above, p. 49, note 1. More on this subject and on "the Semitic influence in early cuneiform writing in general in another place. My above statement is the result of a complete and exhaustive examination of all the published cuneiform material in which the peculiar form of *lugal* occurs.

ter, while doubtless derived from the well-known Sumerian form, was invented and employed by a Semitic nation. Furthermore, I call attention to the important fact that Lugalzaggisi, who was surely a Semite,<sup>1</sup> shows his nationality in various ways, such as the use of certain phrases, which look very suspicious in an ancient Sumerian inscription,<sup>2</sup> and especially in his use of the ideogram *da-ur*, doubtless of Semitic origin (- *dārā*), for "eternal."<sup>3</sup> There is only one ancient place in Northern Mesopotamia which could have been rendered as "the city of the bow" ideographically by the Sumerians, namely **Harran**, with which *BAN<sup>ku</sup>* is doubtless identical. For according to Arabic writers, especially *Albiruni* (ed. Sachau, p. 204),<sup>4</sup> the ground-plot of Harran resembled that of the moon (*i. e.*, the crescent or half-moon), and Sachau, who gave us the first accurate sketch of this city, finds it very natural that "Arabic writers could conceive the idea of comparing it with the form of the half-moon."<sup>5</sup> Excellent, however, as this Arabic description is, and valuable as it proves for our final location of *BAN<sup>ku</sup>*, the ancient Babylonian ideographic rendering as "city of the bow" was a more faithful description of the peculiar way in which Harran was built than any other, as everybody can easily convince himself by throwing a glance upon Sachau's plan in his *Reise in Syrien und Mesopotamien*. This correct solution of a vexed problem becomes of fundamental importance for our whole conception of the history of the ancient East. First of all, I have furnished a better basis for Winckler's ingenious theory of the original seat of the *sharrūt kishshati*. All that could be gathered from later historical sources, beginning with the end of the second millennium before Christ, Winckler brought together to formulate a view which never found much favor with Assyriologists and historians.<sup>6</sup> I opposed it myself<sup>7</sup> on the ground that his reasons proved nothing for the ancient time, because Harran was never mentioned in a text before the period just stated, and that in view of the total absence of a single

<sup>1</sup> If he did not adopt a Sumerian name when ascending the throne of Kengi and of the "kingdom of the world," which is very probable, the name of the king must be read something like *Sharru mīlī emūki kīnī* (*emūka* is masc and fem. in the singular). But the name cannot be regarded as the prototype of Sargon I (= *Sharru-kēnu*), because, aside from other reasons, this kind of abbreviation of a fuller name is without parallel in the history of Assyrian proper names. They are abbreviated at the beginning or end, but not in the middle. Cossite names, etc., are foreign names.

<sup>2</sup> Cf., *e. g.*, "from the lower sea of the Tigris and Euphrates to the upper sea," "from the rising of the sun to the setting of the sun" and others, which remind us forcibly of the phrasology of the latest Assyrian monarchs.

<sup>3</sup> Col. III, 36, *da-ur ga-me*, "he may pronounce (speak) forever!"

<sup>4</sup> Cf. also Mez, *Geschichte der Stadt Harran in Mesopotamien*, p. 9. The remark of the Arabic writer is therefore more than a "Treppenwitz," and is of great historical importance, showing us that not only the ancient Babylonians but other peoples were struck by the remarkable form in which Harran was built.

<sup>5</sup> Sachau, *Reise in Syrien und Mesopotamien*, p. 223.

<sup>6</sup> Cf. especially Winckler, *Altorientalische Forschungen* I, pp. 75ff.; III, pp. 201 ff.

<sup>7</sup> Part I, pp. 23 ff. I was supported in this, *e. g.*, by Jensen in *Z. A.* VIII, pp. 228 ff.

reference to this city in our whole ancient literature previous to 1500 B. C., we could not speak of it as the seat of a kingdom until we first proved that the city really existed. From the fact that (1) *Kish* and *Kish* (*shatu*) did not only sound alike but were even used interchangeably in the inscriptions,<sup>1</sup> (2) that many other ancient Babylonian cities (cf. Shirpurla)<sup>2</sup> are frequently written without a determinative, (3) that the city of Kish played a very important rôle in the inscriptions of Edingiranganin,<sup>3</sup> (4) that all the ancient empires arose from city kingdoms, and from several other considerations,<sup>4</sup> I inferred that *shar KISH* meant originally "king of Kish," a combination which Winckler himself regarded "naheliegend."<sup>5</sup> But notwithstanding the great importance which must be attached to the kingdom of Kish in connection with the final overthrow of the ancient empire of *Kengi*, Kish was not the principal leader in this whole conquest, but was controlled by a greater power in the North, Harrân, as I have shown above. Having therefore demonstrated the existence of the city of Harrân at the threshold of the fifth and fourth pre-Christian millenniums, which Winckler failed to do, although Edingiranagin's inscriptions, which necessarily formed the starting point of my operations, had been at his disposal for some time, and laying furthermore indicated the powerful position which Harrân must have occupied as the great Semitic centre of the ancient Orient, I am now prepared to accept Winckler's theory of the original seat of the *sharrût kishshati* without reserve. I regard the title as the Assyrian equivalent of the Sumerian *nam-lugal kalma*. In view of the leading part that Harrân had taken in the establishment of the first "kingdom of the world" under Lugalzaggisi, Harrân became the seat of the Semitic *sharrût kishshati* just as Nippur was the centre of the Sumerian *nam-lugal kalma*. When after many vicissitudes under Sargon I and Narâm-Sin finally the northern half of ancient Kengi, including Nippur, was definitely occupied by a Semitic population, which spoke and wrote its own language, the old Sumerian title *nam-lugal kalma*, which carried the same meaning for the inhabitants of Babylonia as *sharrût kishshati* did for

<sup>1</sup>Cf. Winckler, *l. c.*, pp. 111 f.

<sup>2</sup>In the inscriptions of Ur-Ninâ written without *ki*.

Not only in his stele of vultures, but also in the inscription unearthed in London (*Proc. Soc. Boll. Arch.*, Nov., 1890), Hommel was of the opinion (*Die Identität der ältesten babylonischen und ägyptischen Göttergenealogie*, p. 242), that the passage in the latter text escaped my attention. I simply had no use for it: (1) *lugal Kish-an ki* is something entirely different from *lugal au-sub da ta b tab ba* or *lugal KIS-IT*; for if it was possible to say so in Sumerian, it could only mean "king of the whole heaven and earth," which the king of course did not want to say. (2) The text does not offer this at all, but must be translated *lugal Kish-ki-na dihi*, "and the king of Kish," in other words *hi* is copula = "and," connecting *Kish-ki* with what stood before. Cf. in the present work, Pl. 87, col. II, 7 ("and" the Euphrates).

<sup>3</sup>Cf. Part I, pp. 23 f.

<sup>4</sup> *orientalische Forschungen* II, p. 145, note 1.

the Semites of Northern Mesopotamia, disappeared and was translated into the Semitic *sharrît kibrat arba'im*. The later Sumerian *nam-lugal "ub-da-tab-tab-ba* is nothing but a translation from the Semitic title back into the sacred Sumerian language by Semitic scribes of the third millennium B. C.

Not long after Lugalzaggisi's death a reaction seems to have set in. Sugir generally transliterated as Girsu, which Urugagina or one of his predecessors raised from the obscurity of a provincial town to the leading position in the new kingdom of Shirpurla, must be regarded as the centre of a national Sumerian movement against the Semitic invaders. "The lord of Sugir," *Nin-Sugir*, became the principal god, and his emblem—the lion-headed eagle with outspread wings, occasionally appearing in connection with two lions, which are victoriously clutched in its powerful talons<sup>1</sup>—became the coat-of-arms of the city and characterizes best the spirit of independence which was fostered in its sanctuary. Urugagina's successors, especially Ur-Nimû, devoted their time to building temples and fortifying the city of Shirpurla and, as faithful patesis, impressed the power and glory of their warlike deity upon their subjects. The cult of Nin-Sugir cannot be separated from the national uprising which started from his sanctuary. Edingiranagin at last felt strong enough to shake off the obnoxious yoke of the Semitic oppressors of Kish and Harrân. The decisive battle which was fought must have been very bloody. The Sumerians won it, and they celebrated their victory, which restored a temporary power and influence over the greater part of Kengi to them, in the famous stele of vultures set up by Edingiranagin. Erech and Ur played a prominent part in this national war. The former retained its place as the capital of the *nam-en* (of Kengi), but Ur seems to have furnished the new dynasty, as I infer from No. 86.

Although No. 86 of my published texts belongs doubtless to the same general period as No. 87, a detailed examination of its paleographic peculiarities leads me to place it somewhat later, and to regard it as about contemporary with the inscriptions of the kings of Shirpurla, especially with those of Edingiranagin. We learn from it the following:<sup>2</sup> "When Inlil, the lord of the lands, announced life unto Lugal-kigub-nidudu, when he added lordship to kingdom, establishing Erech as (the seat of) the lordship (the empire) and Ur as (the seat of) the kingdom, Lugal-kigub-nidudu presented this for the great and joyful lot (which he received) unto Inlil, his beloved

<sup>1</sup> Cf. Henze's treatise *Les Armoiries Chaldéennes*.

<sup>2</sup> Five different legends have been found of this ruler. (1) A brief legend of three lines (cf. Pl. 14), (2) one of seven or eight lines (cf. Pl. XVII, No. 39), (3) one of nineteen lines, (4) an even larger one of c. thirty lines, (5) No. 88. Of the third class a fragment was excavated after the preparation of my plates, which contained the closing lines 17-19. The precise connection between the upper and lower portions on Pl. 37 cannot be given at present.

lord for his life."<sup>1</sup> In *Lugal-kigub-nidudu*<sup>2</sup> and his son (?) *Lugal-kisal-si*<sup>3</sup> we have therefore the first representatives of the first dynasty of Ur. Ur-Gur and Dungi, etc., who lived about 1000 years later, must hereafter be reckoned as members of the second dynasty of Ur.<sup>4</sup> The relation of this dynasty to Edingiranagin is shrouded in absolute mystery. It is not impossible that its members ruled before him and were Semites who overthrew the dynasty of *Lugalzaggisi*.

How long the restored Sumerian influence lasted we do not know. Apparently the Semites were soon again in possession of the whole country. The old name *Kengi* continued to live as an ideogram in the titles of kings, but the name of Shumer, by which Southern Babylonia was known to the later Semitic populations, was derived from the city of *Sugir* or *Sungir*,<sup>5</sup> which was the centre of the national uprising of the South against the foreign invaders from Kish and Harrân. Sargon I finally restored what had been lost against Edingiranagin. In his person and work we see but a repetition of that which had happened under *Lugalzaggisi* centuries before. From the city of *Agade*,<sup>6</sup> which became the capital of the Sargonic empire, I derive Akkad, the name of Northern Babylonia. The names of Shumer and Akkad are therefore but the historical reflex of the final struggle between the Sumerian and Semitic races, and they were derived from the two cities which took the leading part in it.<sup>7</sup>

<sup>1</sup> 1. *DengirEn-lil*. 2. *lugal kur kur(a)-ge*. 3. *Lugal-ki-gub-ni-du-du ra*. 4. *ud dingirEn-lil-li*. 5. *gu-zî nâ-na dê a*. 6. *nam-en*. 7. *nam lugal(a)-da*. 8. *mâ-na-da tab ba a*. 9. *Ungki ga*. 10. *nam-en*. 11. *mu-ag-ge*. 12. *Urumki-ma*. 13. *nam-lugal*. 14. *mu-ag ge*. 15. *Lugal-ki-gub ni-du du ne*. 16. *nam gal yûl la-da*. 17. *dingirEn-lil lugal ki-a[ga]-ni*. 18. *nam-ti-la-ni-shu*. 19. *a mu-na shub*. The use of *da* = *shu*, "unto, for," in this text is interesting, cf. 1, 7 and 1, 16. We meet the same use in No. 111: 1. *DingirNin dîn-dîng ga*. 2. *ama nin*. 3. *dam*. 4. *ff. . . .* 3 f. e. *Lugal-shir-ge* 2 f. e. *nam-ti*. 1 f. e. *dam dumu-na da a mu-shub*.

<sup>2</sup> "The king finished the place" = *Sharru-manzazu-ushaklil*.

<sup>3</sup> Or *Lugal si-kisal*, i. e., "The king is the builder of the terrace," *Sharru shâpuk-kisalli*. From the close connection in which *Lugal-kigub-nidudu*, who left many fragments of vases in Nippur, stands with *Lugal si-kisal* on Pl. 37, No. 86, 11 f. e.—I, I am inclined to regard them as father and son. Cf. also No. 89.

<sup>4</sup> Cf. Hilprecht, *Recent Research in Bible Lands*, p. 67.

<sup>5</sup> Cf. already Amiand in *The Babylonian and Oriental Record* I, pp. 120 ff. On the reading of *Sugir* instead of *Girsu* cf. also Hommel, *Geschichte*, pp. 290, 292, 296, etc., and Jensen, in Schrader's *K. B.* III, part 1, pp. 11 f. (note).

<sup>6</sup> With George Smith, Amiand, Hommel and others (against Lehmann, *Shamashshumkin*, p. 73). That *Agade* can go over into *Akkad* philologically, I can prove from other examples. But even if this was not the case, the clear statement of George Smith (cf. Delitzsch, *Paradies*, p. 198) should be sufficient. I cannot admit the possibility of a original mistake on the part of George Smith. Master in reading cuneiform tablets as he was, he could not have made a blunder which would scarcely happen to a beginner in Assyriology.

<sup>7</sup> That Akkad became finally identical with "the Babylonian empire in its political totality and unity," was demonstrated by Lehmann, *l. c.*, pp. 71 ff.

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## AND DESCRIPTION OF OBJECTS.

*Part II. Plates 36-70 and XVI-XXX.*

### ABBREVIATIONS.

**angul.**, angular; **beginn.**, beginning; **c.**, circa; **ca.**, east; **C. B. M.**, Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the editor); **cf.**, confer; **col.**, column(s); **Coll.**, Collection; **d.**, diameter; **Dyn.**, Dynasty; **E.**, East(ern); **f.**, following page; **ff.**, following pages; **f. e.**, from (the) end; **follow.**, following; **fr.** or **fragm.**, fragment(s), fragmentary; **h.**, height; **horizont.**, horizontal; **ibid.**, ibidem; **inser.**, inscription; **l.** or **li.**, line(s); **m.**, meter; **M. I. O.**, Musée Impérial Ottoman; **N.**, North(ern); **Nippur I, II, III**, etc., refers to the corresponding numbers on Plate XV; **No.**, Number; **Nos.**, Numbers; **Obv.**, Obverse; **omit.**, omitted; **orig.**, originally; **p.**, page; **pp.**, pages; **perpend.**, perpendicular; **Pho.**, Photograph; **Pl.**, Plate; **re.** or **resp.**, respectively; **Recueil**, Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes, edited by G. Maspero; **restor.**, restored; **Rev.**, Reverse; **S.**, South(ern); **sq.**, squeeze; **T.**, Temple of Bēl; **var.**, variants; **vol.**, volume; **W.**, West(ern); **Z.**, Zippurratu; **Z. A.**, Zeitschrift für Assyriologie, edited by C. Bezold.

Measurements are given in centimeters, length (height) × width × thickness. Whenever the object varies in size, the largest measurement is given.

The numbers printed on the left, right and lower margins of Plates 36-42 refer to **C. B. M.** and denote the vase fragments used in restoring the cuneiform texts here published. If more than one fragment is quoted, they are arranged according to their relative importance. On fragments placed in parentheses, as a rule less than one or two complete cuneiform characters are preserved. Fragments originally belonging to the same vase are connected by + or + x +, the former indicating that the breaks of fragments thus joined fit closely together, the latter that an unknown piece is wanting between them.

### I. AUTOGRAPH REPRODUCTIONS.

PLATE.	TEXT.	DATE.	DESCRIPTION.
36	86	Lugal-kigub-nidudu.	Fragm. of a large vase in serpentine, 20.5 × 9.45 × 2.8, orig. d. c. 25.1. <i>Nippur</i> III, beneath the rooms of T. on the S. E. side of Z., a little above Ur-Ninib's pavement in the same stratum as has produced nearly all the fragments of the most ancient stone vases so far excavated in Nippur (approximately therefore the same place as Pl. I, No. 1). Inser. 15 (orig. at least 30) li. C. B. M. 9825. Portions of these 15 li. preserved on the follow. 21 other fragm. of vases in calcite stalagmite (from which the text had been restored before 9825 was found and examined): C. B. M. 9657 + 9667 + 9609 (cf. Pl. XVIII, Nos. 41-43), 9581 + 9643, 9608 + 9679 + 9391 (belonging to the same vase as 9500, cf. Pl. 37 and Pl.

PLATE.	TEXT.	DATE.	DESCRIPTION.
37	86	Lugal-kigub-nidudu.	XVIII, No. 17), 9601, 9602, 9603, 9604 (cf. Pl. 37), 9605, 9602 (belonging to the same vase as 9637 + 9620 + 9627 + 9606, cf. Pl. 37), 9605 (cf. Pl. XVIII, No. 14), 9609, 9633, 9680, 9703, 1001 (cf. Pl. XVIII, No. 48). Cf. also 9634 (cf. Pl. 37 and Pl. XVIII, No. 46).
38	87	Lugalzaggisi.	The same inscr. continued. On the scale of fr. 9325 restored from 16 fragm. of vases in white calcite stalagmite. <i>Nippur</i> III, approximately same place as Pl. 36. C. B. M. 10001 (cf. Pl. 36 and Pl. XVIII, No. 48), 9900 (cf. Pl. XVIII, No. 47, belonging to the same vase as 9608 + 9679 + 9591, cf. Pl. 36), 9604 (cf. Pl. 36), 9620 + 9627 + 9635 + 9606 (belonging to the same vase as 9632, cf. Pl. 36), 9604, 9630, 9631, 9917 (red banded), 9639, 9641. Cf. also 9634 (cf. Pl. 36 and Pl. XVIII, No. 46), 9607 (cf. Pl. 36 and Pl. XVIII, No. 41), 9613 (cf. Pl. XVIII, No. 40).
38	87	Lugalzaggisi.	Five fragm. of a vase in white calcite stalagmite (glued together). 16 × 13 × 1.9. <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 3 col., 13 + 17 + 8 = 38 li. C. B. M. 9914 + 9910 + 9915 + 9913 + 9920. Cf. Pl. XIX, No. 49. On the basis of these five fragm. the complete text published on Plates 38–42 has been restored by the aid of the follow. 83 other fragm. belonging to 63 different vases: C. B. M. 8614, 8615, 9300, 9301, 9304, 9306, 9307 + x = 9658, 9308, 9309 + 9314 + 9316 + 9311 + 9916, 9312 (cf. Pl. XIX, No. 59), 9317, 9318 + 9645, 9583, 9584 + 9315, 9587, 9595, 9598, 9601 + 9305, 9602, 9611 + x + 9610 (cf. Pl. XIX, Nos. 50, 51), 9610, 9624, 9625, 9628 (cf. Pl. XIX, No. 53), 9638, 9642, 9646 + x + 9310, 9651 + 9611, 9654, 9656 + 9685 (cf. Pl. XIX, No. 58), 9659 + 9660 + 9319, 9662 + 9665, 9663, 9666, 9667, 9670, 9671, 9673, 9674, 9683 (cf. Pl. XIX, No. 60), 9987 (cf. Pl. XIX, No. 61), 9689, 9692 (cf. Pl. XIX, No. 56), 9695 (cf. Pl. XIX, No. 57), 9696 + 9637 (cf. Pl. XIX, No. 52), 9697 + x + 9627, 9698, 9700 (cf. Pl. XIX, No. 55), 9701, 9702, 9603, 9605, 9606, 9607, 9608, 9912 + 9658, 9921 + 9613, 9922, 9923, 9925 (cf. Pl. XIX, No. 51), 9926, 9928, 9929.
39	87	Lugalzaggisi.	The same, continued.
40	87	Lugalzaggisi.	The same, continued.
41	87	Lugalzaggisi.	The same, continued.
42	87	Lugalzaggisi.	The same, continued.
42	88	Lugal-kigub-[nidudu].	Fragn. of a vase in white calcite stalagmite, 2.7 × 10.8 × 2. <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 3 col., 1 + 3 + 2 = 6 li. C. B. M. 9900.
42	89	Lugal-kisalsi.	Two fragm. of a vase in white calcite, probably stalagmite (glued together). 4.85 × 4.9 × 2. <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 4 li. C. B. M. 9648 a and b. Cf. Pl. 37, No. 86, li. 7–5 f. e.
42	90	En-shagsag(?)-anna.	Fragn. of a vase in white calcite stalagmite, 5.8 × 7.8 × 1.8. <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 5 li. C. B. M. 9930.
43	91	En-shagsag(?)-anna.	Two fragm. of a vase in white calcite stalagmite (glued together), 4.8 × 5.5 × 1.2. <i>Nippur</i> III, approximately same place as Pl. 36,

PLATE.	TEXT.	DATE.	DESCRIPTION
			No. 86. Inscr. 3 (orig. 5) li. C. B. M. 9963 + 9998. For the end of the inscr. cf. Pl. 13, No. 92.
43	92	Eu-shagsag(?)-anna.	Fragn. of a vase in white calcite stalagmite, $4.5 \times 9 \times 1.6$ . <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 3 (orig. 5) li. C. B. M. 9618. For the beginn. of the inscr. cf. Pl. 13, No. 91.
43	93	Ur-Shulpauddu.	Two fragm. of a vase in white calcite stalagmite (glued together), $12.5 \times 6 \times 1$ . <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 8 li. C. B. M. 9616 + 9931 (the former excavated 1890, the latter 1893). Parts of li. 2-7 written also on C. B. M. 9622.
43	94	Ur-Eulil.	Votive tablet in impure bluish gray limestone, round hole in the centre, 2 groups of figures and an inscription incised; $20.6 \times 19.3 \times 2.6$ , d. of the hole 3.2. <i>Nippur</i> X, found out of place in the loose earth along the S. W. side of the Shatt-en-Nil, c. 1 m. below surface. Between the figures of the upper group 1 li. of inscr., beginning on the right, the last 2 li. separated by a line. Sq. Cf. Pl. XVI, No. 37.
43	95	Ur-Mama.	Fragn. of a vase in brownish limestone with veins of white calcite, $5.8 \times 6.9 \times 1$ . <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 1 (orig. probably 5) li. C. B. M. 9652.
41	96	Aba-Eulil.	Two fragm. of an alabaster bowl (badly decomposed), $12.2 \times 7.2 \times 1.1$ . <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 10 li. C. B. M. 9621 + 9617.
44	97	[Ur?] Eulil.	Fragn. of a vase in white calcite stalagmite, $5.1 \times 3.3 \times 1.4$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 4 li. C. B. M. 9932.
41	98	Same Period.	Two fragm. of a vase in white calcite stalagmite (glued together), $8.1 \times 6.9 \times 1$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 7 li. C. B. M. 9952 + 9609 (the former excavated 1893, the latter 1890).
41	99	Same Period.	Fragn. of a vase in white calcite stalagmite, $9.7 \times 6.3 \times 1.6$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 6 li., beginn. of each li. wanting. C. B. M. 9653.
44	100	Same Period.	Fragn. of a vase in white calcite stalagmite, $3.8 \times 5.8 \times 1.1$ . <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 2 li. C. B. M. 9636.
44	101	Same Period.	Fragn. of a vase in white calcite stalagmite, $12 \times 4.5 \times 0.5$ . <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 3 li. C. B. M. 9684.
45	102	Time of Ur-Shulpauddu.	Fragn. of a vase in white calcite stalagmite, $8.5 \times 9.5 \times 2.7$ . <i>Nippur</i> III, approximately same place as Pl. 1, No. 1. Inscr. 7 li. C. B. M. 9614. Parts of li. 1-4 written also on C. B. M. 9297 (dark brown sandstone), which apparently belongs to the same vase as Pl. 45, No. 103 and Pl. 46, No. 110.
45	103	Same Period.	Two fragm. of a vase in dark brown sandstone (glued together), $7.6 \times 1.3 \times 1.3$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 5 li. C. B. M. 9954 + 9924. To the same vase belongs Pl. 46, No. 110. Text supplemented by the follow. two Nos.

PLATE.	TEXT.	DATE	DESCRIPTION.
45	104	Same Period.	Fragm. of a vase in dark brown tufa (decomposed igneous rock), $7.4 \times 7.3 \times 1$ . <i>Nippur III</i> , approximately same place as Pl. 36, No. 86. Inscr. 7 li. C. B. M. 9351. Text supplemented by Pl. 45, Nos. 103, 105 and Pl. 46, No. 110.
45	105	Same Period.	Fragm. of a vase in dark brown tufa, $5.4 \times 4.9 \times 0.8$ . <i>Nippur III</i> , approximately same place as Pl. 1, No. 1. Inscr. 5 li. C. B. M. 9623. Text supplemented by Pl. 45, Nos. 103, 104 and Pl. 46, No. 110.
45	106	Same Period.	Two fragm. of a vase in bluish banded calcite stalagmite (glued together), $4.4 \times 6.1 \times 0.8$ . <i>Nippur III</i> , approximately same place as Pl. 1, No. 1. Inscr. 4 li. C. B. M. 9682 + 9629.
45	107	A patesi (?) of Shirpurla.	Fragm. of a vase in grayish calcite stalagmite, $3.1 \times 5.6 \times 0.8$ . <i>Nippur III</i> , approximately same place as Pl. 1, No. 1. Inscr. 2 li. C. B. M. 9597.
46	108	A patesi of Kish.	Fragm. of a vase in dark brown sandstone, $13.3 \times 7.5 \times 1.7$ . <i>Nippur III</i> , approximately same place as Pl. 1, No. 1. Inscr. 4 li. C. B. M. 9572. To the same vase belongs the follow. No.
46	109	A patesi of Kish.	Two fragm. of the same vase (glued together), $13 \times 14.5 \times 1.7$ . <i>Nippur III</i> , approximately same place as previous No. Inscr. 4 li. C. B. M. 9571 + 9577.
46	110	Time of Ur-Shulpauddu.	Three fragm. of a vase in dark brown sandstone (glued together), $16.7 \times 11 \times 1.5$ . <i>Nippur III</i> , approximately same place as Pl. 1, No. 1. Inscr. 9 li. C. B. M. 9574 + 9575 + 9579. To the same vase belongs Pl. 45, No. 103. Text supplemented by Pl. 45, Nos. 104, 105.
47	111	Time of Ur-Enlil.	Two fragm. of a vase in white calcite stalagmite, orig. h. c. 14, d. at the bottom c. 16.5. Fragm. 9302: $9.5 \times 8.9 \times 1.9$ . Fragm. 9300: $8.2 \times 11.8 \times 1.9$ . <i>Nippur III</i> , approximately same place as Pl. 36, No. 86. Inscr. (beginn. and end) $3+3=6$ li. C. B. M. 9302, 9-00.
47	112	Time of Ur-Shulpauddu.	Fragm. of a vase in bluish banded calcite stalagmite, inside blackened, $13.2 \times 15.4 \times 2.3$ , orig. d. 17.4. <i>Nippur III</i> , approximately same place as Pl. 36, No. 86. Inscr. $8 \times 4.5, 7$ li. C. B. M. 9321.
47	113	A little later.	Fragm. of a vase in brownish gray calcite stalagmite, $17.1 \times 11 \times 1.35$ , orig. d. at the centre 17.3. <i>Nippur III</i> , approximately same place as Pl. 36, No. 86. Inscr. $10 \times 3, 13$ li. C. B. M. 9330.
47	114	Same Period.	Fragm. of a vase in white calcite stalagmite, $6.8 \times 6.5 \times 1.1$ . <i>Nippur III</i> , approximately same place as Pl. 1, No. 1. Inscr. 6 li. C. B. M. 9655.
48	115	Entemena.	Two fragm. of a large vase in white calcite stalagmite, outside blackened, $13.1 \times 14.8 \times 3$ . <i>Nippur III</i> , approximately same place as Pl. 1, No. 1. Inscr. 2 col., $8+6=14$ li. C. B. M. 9463 + 9690 (both excavated 1890). To the same vase belong the follow. two Nos.
48	116	Entemena.	Fragm. of the same vase, $9.4 \times 7.2 \times 2.7$ . <i>Nippur III</i> , approximately same place as Pl. 36, No. 86. Inscr. 2 col., $4+3=7$ li. C. B. M. 9328 (excavated 1893).
49	117	Entemena.	Two fragm. of the same vase, $7.1 \times 9.9 \times 2.6$ . <i>Nippur III</i> , approximately same place as previous No. Inscr. 2 col., $5+2=7$ li. C. B. M. 9979 + 9620 (both excavated 1893).

PLATE.	TEXT.	DATE.	DESCRIPTION.
49	118	Dyn. of Kish.	Fragm. of a vase in coarse-grained diorite, $12 \times 12.2 \times 1.6$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 6 li. C. B. M. 9918.
49	119	Sargon I. (?)	Fragm. of a vase in white calcite stalagmite, $4.8 \times 8.4 \times 1$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 4 (orig. 6) li. C. B. M. 9931.
50	120	Naram-Sin.	Fragm. of an inscribed bas-relief in basalt, $52.5 \times 39.7 \times 8.5$ . <i>Diyarbekir</i> . Inscr. $19.1 \times 18.4$ , 1 col., $2 + 6 + 8 + 8 = 24$ li. Ca. Orig. M. I. O., Constantinople. Cf. Pl. XXII, No. 64; also Scheil in <i>Recueil XV</i> , pp. 62-64; Maspero, <i>ibid.</i> , pp. 65f. and <i>The Dawn of Civilization</i> , pp. 60ff.; Hilprecht, <i>Recent Research in Bible Lands</i> , pp. 87-89.
51	121	Ur-Gur.	Door socket in a black dense trachytic rock, $41 \times 25 \times 18$ . <i>Nippur</i> III, $12\frac{1}{2}$ m. below surface, underneath the W. corner of the S. E. buttress of Z. Inscr. $19.7 \times 7.5$ , 10 li. Sq.
52	122	Ur-Gur.	Gray soapstone tablet, Obv. flat, Rev. rounded, $12.2 \times 7.7 \times 1.7$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inscr. 5 li. (identical with that on his bricks). C. B. M. 9932. Cf. I R. 1, No. 9.
52	123	Dungi.	Dark gray soapstone tablet, Obv. flat, Rev. rounded, $8.3 \times 5.6 \times 1.6$ . <i>Nippur</i> X, found out of place in the rubbish at the foot of a mound, c. 1 m. above the surface of the plain. Inscr. 6 (Obv.) + 2 (Rev.) = 8 li. Sq.
53	124	Dungi.	Fragm. of a baked clay tablet, reddish brown with black spots, Obv. flat, Rev. rounded, $20.1 \times 18.5 \times 1.3$ . <i>Tello</i> . Obv., 6 col. ( $23 + 30 + 35 + 22 + 22 + 25 = 157$ ) li. Orig. in M. I. O., Constantinople (Coll. Rifat Bey, No. 212), copied there 1891. Pl. $\frac{5}{6}$ of orig. size.
54	124	Dungi.	The same, Rev., 6 col. ( $21 + 15 + 10 + 27 + 35 + 18 = 126$ ) li. Copied in Constantinople 1894. Pl. $\frac{5}{6}$ of orig. size.
55	125	Ine-Sin.	Two fragm. of a baked clay tablet, light brown (glued together), Obv. flat, Rev. rounded, $12.8 \times 6.1 \times 2.8$ . <i>Nippur</i> X. Inscr. 19 (Obv.) + 22 (Rev.) = 41 li. Orig. in M. I. O., Constantinople, copied there 1893. Cf. Hilprecht, <i>Assyriaca</i> , pp. 22f.; Scheil, in <i>Recueil XVII</i> , pp. 37f.
56	126	Bur-Sin II.	Baked clay tablet, reddish brown, Obv. flat, Rev. rounded, $20.5 \times 19.9 \times 3.8$ . <i>Tello</i> . Obv., 7 col. (parts of col. I-III, VI, VII wanting, $32 + 19 + 32 + 31 + 31 + 30 + 21 = 196$ ) li. Orig. in M. I. O., Constantinople (Coll. Rifat Bey, No. 256), copied there 1894. Pl. $\frac{5}{6}$ of orig. size.
57	126	Bur-Sin II.	The same, Rev., 7 col. (part of col. I wanting, $30 + 23 + 21 + 20 + 23 + 15 + 10 = 142$ ) li. Copied in Constantinople 1894. Pl. $\frac{5}{6}$ of orig. size.
58	127	Gimil (Kât)-Sin.	Fragm. of a clay tablet, slightly baked, dark brown, Obv. flat, Rev. rounded, $7 \times 5 \times 2$ . <i>Nippur</i> X. Inscr. 9 (Obv.) + 1 (Rev.) = 13 li. C. B. M.
58	128	Rim Aku.	Fragm. of a baked clay phallus, light brown, h. 11.3, largest circumference 14.7. <i>Nippur</i> X. Inscr. 17 li. Orig. in M. I. O., Constantinople, copied there 1893.

PLATE.	TEXT.	DATE.	DESCRIPTION.
59	129	Annuzaduga.	Two fragm. of a clay tablet, slightly baked, brown, $11.6 \times 10.8 \times 3.2$ . <i>Nippur</i> X. Obv., 3 col. of inser., middle col. Sumerian in Old Babylonian characters, first and third col. Semitic Babylonian in Neo-Babylonian script, Rev. badly damaged, traces of second and third col. The tablet was written c. 600 B.C. Orig. in M. I. O., Constantinople.
60	130	Cassite Dyn.	Fragm. of a slab in white marble with reddish veins, $21.5 \times 21 \times 6.7$ . <i>Nippur</i> III, approximately same place as Pl. 36, No. 86. Inser. 2 col., 6+5—H li. Ca. (C. B. M. 9794). Orig. in M. I. O., Constantinople.
60	131	c. 2500 B.C.	Brown hematite weight, ellipsoidal and symmetrical, complete, weight 85.5 grams, length 7.3, d. 2.1. <i>Nippur</i> X (June, 1895). Inser. 1.9 $\times$ 1.8, 3 li. (I. X <i>shiklin</i> 2. <i>din</i> <i>huriši</i> 3. <i>dam-kur</i> = "10 shekels, gold standard of merchants;" according to this standard 1 mana = 513 gr.). Sq., sent from the ruins.
60	132	Burnaburiash.	Seal cylinder in white chalcedony, length 3.4, d. 1.5. <i>Babylonia</i> , place unknown. A bearded standing figure in a long robe, one hand across the breast, the other lifted. A border line at the top. Inser. 9 li. Impression on gutta percha (in possession of the editor). Orig. in the Metropolitan Museum of Art, New York. Cf. Hilprecht, <i>Assyriaca</i> , p. 93, note, Ward, <i>Seal Cylinders and other Oriental Seals</i> (Handbook No. 12 of the Metropol. Mus.), No. 391.
60	133	Kurigalzu.	Fragm. of a lapis lazuli disc, $3.2 \times 3$ . <i>Nippur</i> X, found in the loose débris on the slope of a mound, and near to its summit (1895). Inser. 6 (Obv.) + 6 (Rev.) = 12 li. Pencil rubbing, sent from the ruins.
61	134	[Ku]rigalzu.	Fragm. of an agate cameo, $3.95 \times 1$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inser. 3 li. Orig. in M. I. O., Constantinople, copied there 1893.
61	135	Kurigalzu.	Fragm. of an agate cameo, $2.8 \times 1$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inser. 3 li. Orig. in M. I. O., Constantinople, copied there 1893.
61	136	[Nazi]-Maruttash.	Fragm. of an axe in imitation of lapis lazuli, $6.75 \times 4.25 \times 1.5$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inser. 7 li. Orig. in M. I. O., Constantinople, copied there 1893. To the same axe belongs the follow. No.
61	137	Nazi-Maruttash.	Fragm. of the same axe, $4.2 \times 3.6 \times 1.1$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inser. 4 li. Orig. in M. I. O., Constantinople, copied there 1893.
61	138	[Kadashman]-Turgu.	Lapis lazuli disc, $2.75 \times 0.3$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inser. of 5 li. (I. [A-ut] <sup>ii</sup> - <i>Nasku</i> 2. <i>ba-ib-shu</i> 3. [Ka-dtsh-mat]- <i>Tur-gu</i> 4. <i>a-[ut-hu]</i> . <sup>ii</sup> [ <i>ar-ti-shu</i> ] <sup>ii</sup> 5. <i>i-[k]-ish</i> ) erased in order to use the material. Orig. in M. I. O., Constantinople, copied there 1893.
61	139	Cassite Dyn.	Agate cameo, hole bored parallel with the li., $2.4 \times 1.65 \times 0.8$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inser. <i>Dingi En-lil</i> . Orig. in M. I. O., Constantinople, copied there 1893.

PLATE.	TEXT.	DATE.	DESCRIPTION.
61	140	Cassite Dyn.	Remnant of a lapis lazuli tablet the material of which had been used, $2.1 \times 2.2$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. 3 li. Orig. in M. I. O., Constantinople, copied there 1893.
61	141	Cassite Dyn.	Lapis lazuli disc, $1.2 \times 0.15$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. <i>Dudu Ni-a-lil</i> . Orig. in M. I. O., Constantinople, copied there 1893.
61	142	Cassite Dyn.	Lapis lazuli disc, $1.2 \times 0.15$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Inscr. <i>Dudu En-lil</i> . Orig. in M. I. O., Constantinople, copied there 1893.
61	143	Cassite Dyn. (?)	Fragn. of a light black stone tablet, $2.15 \times 2.4 \times 0.5$ . <i>Nippur</i> III, same place as Pl. 8, No. 15. Oby., meaning of characters unknown, Rev., animal rampant. Probably used as a charm. Orig. in M. I. O., Constantinople, copied there 1893. Cf. Loftus, <i>Travels and Researches</i> , p. 236f.
62	144	Cassite Dyn.	Unbaked clay tablet, dark brown, Oby., nearly flat, Rev., rounded, $6.15 \times 4.75 \times 1.8$ . <i>Nippur</i> X. Plan of an estate. Orig. in M. I. O., Constantinople, copied there 1893. Cf. Scheil in <i>Renouvel</i> XVI, pp. 36f.
62	145	Cassite Dyn.	Fragn. of an unbaked clay tablet, dark brown, Oby., nearly flat, Rev., rounded, $3.8 \times 6 \times 2.35$ . <i>Nippur</i> X. Plan of an estate. C. B. M. 5135.
63	146	Cassite Dyn.	Six fragn. of a slightly baked clay tablet, brown (glued together) Oby., flat, Rev., rounded, $16.5 \times 10.5 \times 3$ . <i>Nippur</i> X. Inscr., Oby., 4 col., $39 + 40 + 43 + 15 = 137$ li., Rev. uninscribed. Orig. in M. I. O., Constantinople, copied there 1891.
64	147	c. 1400 B.C.	Baked clay tablet, dark brown, nearly flat on both sides, upper left corner wanting, $5.9 \times 5.2 \times 1.6$ . <i>Tell el-H-sy</i> (Palestine), found by F. J. Bliss, at the N. E. quarter of City III, on May 14, 1892. Inscr. 11 (Oby.) + 2 (lower edge) + 11 (Rev.) + 1 (upper edge) + 1 (left edge) = 23 li., irregularly written. Orig. in M. I. O., Constantinople, copied there 1893. Cf. Pl. XXIV, Nos. 66, 67; also Bliss, <i>A Manual of Many Cities</i> , pp. 52-60; Sayce, in Bliss's book, pp. 184-187; Scheil in <i>Renouvel</i> XV, pp. 137f.; Conder, <i>The Tell Amarna Tablets</i> , pp. 130-131 (worthless!).
64	148	Marduk-shabik zerim.	Fragn. of a baked clay cylinder, barrel shaped, solid, light brown; h. of fragm. 7.98, orig. d. at the top c. 5.3, at the centre c. 7.8. Place unknown. Inscr. 2 (orig. 4) col., $16 + 22 + 1$ (margin) = 39 li. Orig. in possession of Dr. Taleott Williams, Philadelphia, Pa. Cf. Pl. XXIV, No. 68; also Jastrow, Jr., in Z. A. IV, pp. 301-325, VIII, pp. 214-219; Kuentzow, <i>ibid.</i> , VI, pp. 163-165; Hilprecht, <i>ibid.</i> , VIII, pp. 116-120, and Part I of the present work, p. 44, note 4.
65	149	Marduk-ab-e-irba.	Boundary stone in grayish limestone, irregular, $18.5 \times 24.5 \times 18$ . <i>Babylonia</i> , place unknown. Figures facing the right. Upper section: Turtle (on the top of the stone); scorpion, crescent, disc of the sun, Venus (all in the first row below); 2 animal heads with long necks (cf. V. R. 57, sect. 4, fig. 1); bird on a post, object similar to V. R. 57, sect. 2, with an animal resting alongside (sim-

PLATE.	TEXT.	DATE.	DESCRIPTION.
			Part to V. R. 57, sect. 3, fig. 1), same object without animal (all in the second row below); object similar to V. R. 57, sect. 6, but without animal (below the 2 animal heads). Lower section: A seated figure, both hands lifted (cf. V. R. 57, sect. 5, fig. 1), object similar to V. R. 57, sect. 6, last object, but reversed, large snake. Inscr. 3 col., $22+23+11=56$ li. Sq. Orig. in private possession, Constantinople. Cf. Hilprecht, <i>Assyriaca</i> , p. 33; Scheil in <i>Recueil XVI</i> , pp. 32f. Pl. 1 of orig. size.
66	149	Marduk-ap-é-irba.	The same, continued. Pl. 2 of orig. size.
67	149	Marduk-ap-é-irba.	The same, continued. Pl. 2 of orig. size.
68	150	c. 1100 B.C.	Upper part of a black boundary stone, $33 \times 38 \times 20$ . <i>Nippur</i> . Inscr. 2 col., $6+6=12$ li. Ca. Orig. in the Royal Museums, Berlin. Cf. Pl. XXV, No. 69; also <i>Zeichniss der (in den Königlichen Museen zu Berlin befindlichen) Vorderasiatischen Altertümer und Gipsabgüsse</i> , p. 66, No. 213.
69	151	Esarhaddon.	Fragn. of a baked brick, yellowish, partly covered with bitumen, $18.5$ (fragm.) $\times 7.3$ (fragm.) $\times 8$ (orig.). <i>Babylon</i> . Inscr. (written on the edge) $15+6, 11$ li. C. B. M. 14.
70	152	Nebuchadrezzar II.	Fragn. of a baked brick from the outer course of a column, $22.2$ (fragm.) $\times 35$ (orig.) $\times 9.2$ (orig.). <i>Abu Habba</i> . Inscr. (written on the outer surface) $33.6 \times 8$ , 3 col., $8+8+8=24$ li. Sq. Orig. in M. I. O., Constantinople.

## II. PHOTOGRAPH (HALF-TONE) REPRODUCTIONS.

XVI 37 Ur-Enlil.

Votive tablet in impure bluish gray limestone, figures and inscription incised. *Nippur*. Upper section: A naked (uncircumcised) worshiper (Ur-Enlil) standing before a seated god and offering a libation. Same group reversed on the left. Between the figures 4 li. of inscr. Lower section: A goat and a sheep followed by two men, one carrying a vessel on his head, the other holding a stick in his right hand. Pho, taken from a sq. Cf. Pl. 43, No. 94.

XVI 38 Same Period.

Two fragn. of a votive tablet in impure bluish gray limestone, round hole in the centre, figures incised,  $17.2 \times 18.6 \times 3$ , d. of the hole 1.7. *Nippur III*, found out of place, in the débris filling one of the rooms of T. to the S. W. of Z., not far below surface. Upper section: A naked worshiper standing before a seated god and offering a libation. The god reversed on the left. Lower section: A gazel walking by a bush (or nibbling at it?), a hunter about to draw his bow at her. Orig. in M. I. O., Constantinople. Pho, taken from a ea. (C. B. M. 4934).

XVII 39 Lugal-kigub-nidudu.

Unknown block of white calcite stalagmite,  $29 \times 21 \times 19.5$ . *Nippur*, c. 111, c. 10 m. below surface under the rooms of T. on the S. E. side of Z. Inscr.  $10.3 \times 6.4$  (orig. 8?) li. C. B. M. 10650.

PLATE.	TEXT.	DATE.	DESCRIPTION.
XVIII	40-48	Lugal-kigub-nidudu.	Fragm. of vases in white calcite stalagmite, from which (together with others) the text on Plates 36, 37 has been restored. <i>Nippur</i> . C. B. M. 9613, 9607 + 9657 + 9609, 9605, 9634, 9600, 9603, 10001. Cf. Plates 36, 37, No. 86.
XIX	49-61	Lugalzaggisi.	Fragm. of vases in white calcite stalagmite, from which (together with others) the text on Plates 38-42 has been restored. <i>Nippur</i> . C. B. M. 9914 + 9910 + 9915 + 9913 + 9320, 9611 + x + 9610, 9636 + 9637, 9628, 9625, 9700, 9692, 9695, 9685, 9312, 9683, 9687. Cf. Plates 38-42, No. 87.
XX	62	Al-usharshid.	White marble vase, an inscribed portion (containing parts of li. 8, 9, 11-13 and the whole of li. 10) broken from its side. <i>Nippur</i> III, approximately same place as Pl. 36, 37, No. 86. Inscr. 20.6 x 5.6, 13 li. Orig. in M. I. O., Constantinople. Pho. taken from a ca. (C. B. M. 9793). Cf. Pl. 4, No. 5 and Pl. III, Nos. 1-12.
XXI	63	Sargon L.	Fragm. of a brick of baked clay, yellowish, 23.5 (fragm.) x 18 (fragm.) x 8 (orig.). <i>Nippur</i> III, found out of place on the S. E. side of Z., approximately at the same depth as Pl. 36, No. 86. Inscr. (written) 3 li. (orig. 2 col., 6 li.). The character <i>Sharr</i> repeated on the upper left corner of inscribed surface. Orig. in M. I. O., Constantinople. Cf. Pl. 3, No. 3.
XXII	64	Naram-Sin.	Fragm. of an inscribed bas-relief in basalt. <i>Diarbekir</i> . A god standing on the right, clad in a hairy garment, wearing a conical head-dress. Hair arranged in a net, long pointed beard, bracelets on both wrists, short staff (?) in each hand. Part of hair, left upper arm and both legs wanting. Pho. taken from a ca. (C. B. M. 9179). Cf. Pl. 50, No. 120.
XXIII	65	Ur-Ninib.	Brick of baked clay, light brown, broken, 31 x 15 x 7. <i>Nippur</i> III, c. 10 m. below surface underneath the S. E. buttress of Z., from a pavement constructed by Ur-Ninib. Inscr. (written) 22.4 x 10.13 li., beginning at the bottom. Orig. in M. I. O., Constantinople. Cf. Pl. 10, No. 18.
XXIV	66, 67	c. 1100 B.C.	Tablet of baked clay, Obv. and Rev. <i>Tell el-Hesn</i> (Palestine). Pho. taken from a ca. (in possession of the editor). Cf. Pl. 64, No. 147.
XXIV	68	Marduk-shabik-zerim.	Fragm. of a baked clay cylinder, barrel shaped, solid, light brown. Place unknown. Pho. taken from a ca. (C. B. M. 9553). Cf. Pl. 64, No. 148.
XXV	69	c. 1100 B.C.	Upper part of a black boundary stone. <i>Nippur</i> . Upper section: Disc of the sun, crescent, Venus. Lower section: 2 col. of inscr. Pho. taken from a ca. (in possession of the editor). Cf. Pl. 68, No. 150.
XXV	70	Unknown.	Brown sandstone pebble (weight?), oblong, flat on both ends, weight 1067 grams, 8.2 x 14.7 x 6. <i>Nippur</i> , on S. E. side of Z., 2½ m. below surface. Meaning of characters inscribed on convex surface not certain, possibly "1/2 of a mine + 15" = 55 shekels (equal to c. 1054 grams, if referring to the Babylonian heavy silver mine [royal norm = 1146.4-1150.1 gr.], according to

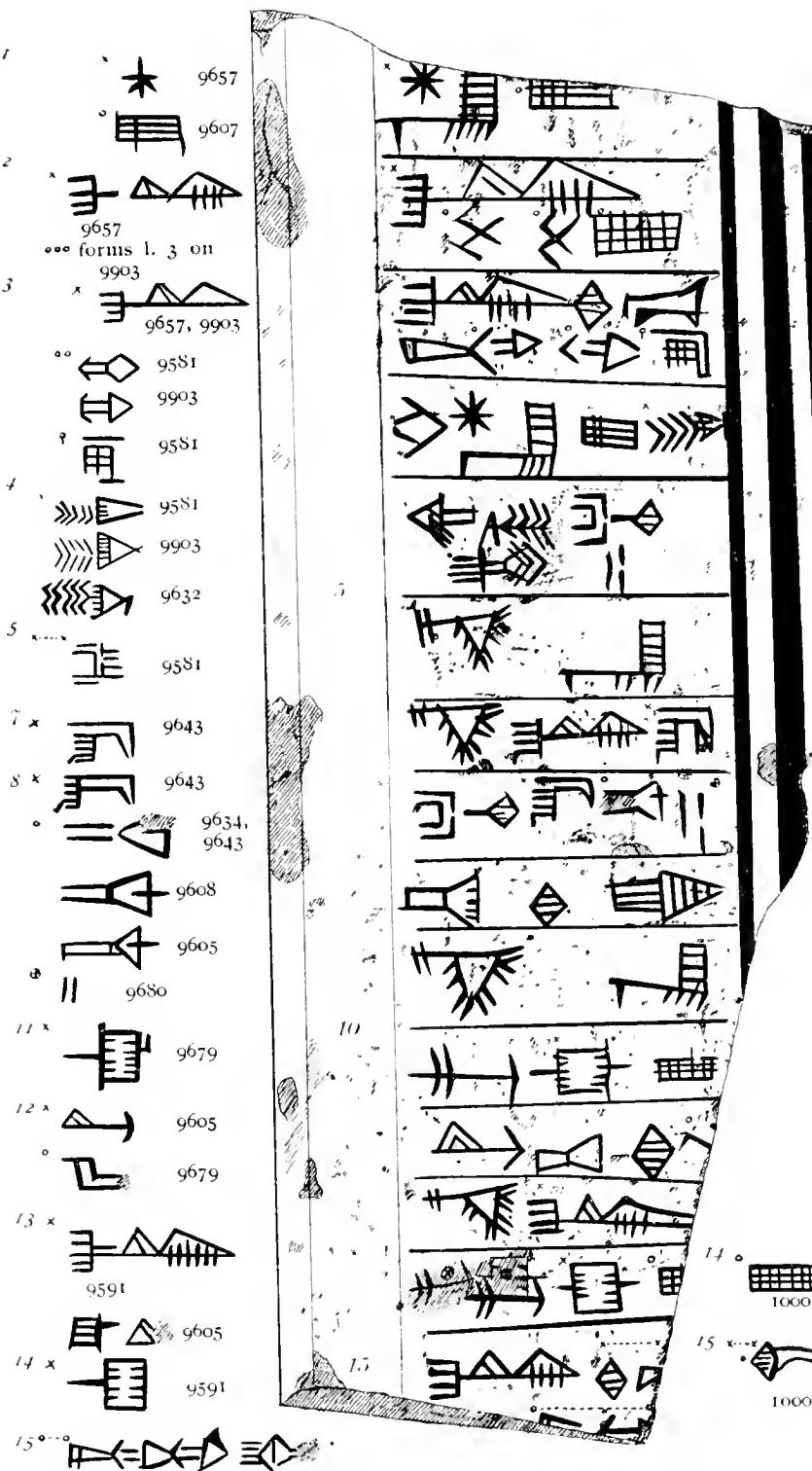
PLATE	TEXT.	DATE.	DESCRIPTION.
XXVI	71	c. 350 B.C.	Lehmann in <i>Actes du huitième congrès international des orientalistes</i> , 1889, Semitic section B, p. 266]). C. B. M. 10049. Bas-relief in baked clay, brown, upper corner and part of lower left corner wanting, $14.3 \times 17 \times 3.7$ . <i>Nippur</i> III, approximately same place as Pl. XVI, No. 38. Man fighting a lion. Bearded man with a conical head-dress and mass of locks falling over his neck, clad in a short, tight, sleeveless, fringed coat, his left knee resting on the ground. He is thrusting his sword into the flank of a lion, at the same time in defense raising his left arm against the lion's head. The lion, having received a wound over his right foreleg, stands on his hind legs, clutching the sides of his enemy with his fore paws and burying his teeth in the man's left shoulder. Part of man's left foot and of lion's tail and left hind leg wanting. On right side of plinth (0.6 deep) traces of five Aramaic letters, left side broken off. Orig. in M. I. O., Constantinople. Pho. taken from a ca. (C. B. M. 9477).
XXVII	72	At least 4000 B.C.	Terra-cotta vase with rope pattern, in upright position as found in trench, an Arab on each side; h. 63.5, d. at the top 53. <i>Nippur</i> III, 5.19 m. below the E. foundation of Ur Gur's Z.
XXVIII	73	At least 4000 B.C.	Arch of baked brick, laid in clay mortar, h. 71, span 51, rise 33. Bricks convex on one side, flat on the other. Front of arch opened to let light pass through. <i>Nippur</i> III, at the orifice of an open drain c. 7 m. below the E. corner of Ur-Gur's Z. View taken from inside the drain.
XXIX	71	Ur-Gur.	N. W. façade of the first stage of Ur-Gur's Z. A section of the drain which surrounded Z. is seen at the bottom of the trench. <i>Nippur</i> III.
XXX	75	1894 A.D.	General and distant view of the excavations at T., taken from an immense heap of excavated earth to the E. of Z. <i>Nippur</i> III.





CUNEIFORM  
TEXTS.





Note: L. 7: The scribe forgot to erase two lines drawn by mistake.

L. 14: Erasure of MU-AG.

1. 1 9657 9607,  
9581, 9901.

1. 2 ibid. (9903, 9902).

1. 3 9657 + 9607 + 9609,  
9581, 9903, (9901, 9902,  
9632).

1. 4 9609 + 9607, 9581, 9903,  
9632, (9902, 9608, 9905).

1. 5. 9609 + 9607, 9581 + 9643,  
9632, (9902, 9608, 9905).

1. 6. 9609 + 9607, 9643, 9608,  
(9905).

1. 7 9609 + 9607, 9643, 9608,  
(9905, 9634).

1. 8 9643, 9608, 9605, (9608,  
9607).

1. 9 ibid., (9633, 9599,  
9680, 9703).

1. 10 9643, 9679, 9605,  
(9633, 9599, 9680, 9703).

1. 11 9591 - 9679, 9605, (9633,  
9599, 9680).

1. 12 ibid.

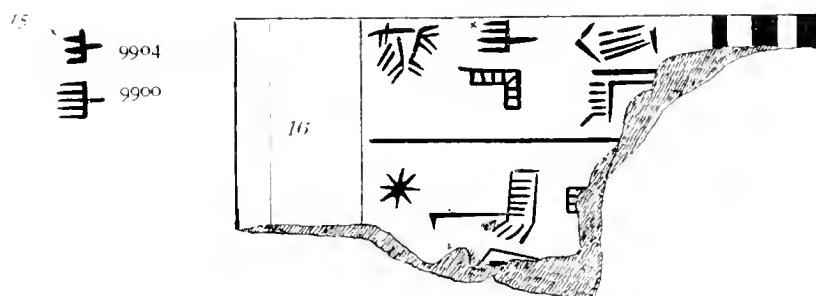
1. 13 9591, 9605, 10001,  
(9633).

1. 14 9591, 10001, (9605, 9633,  
9904).

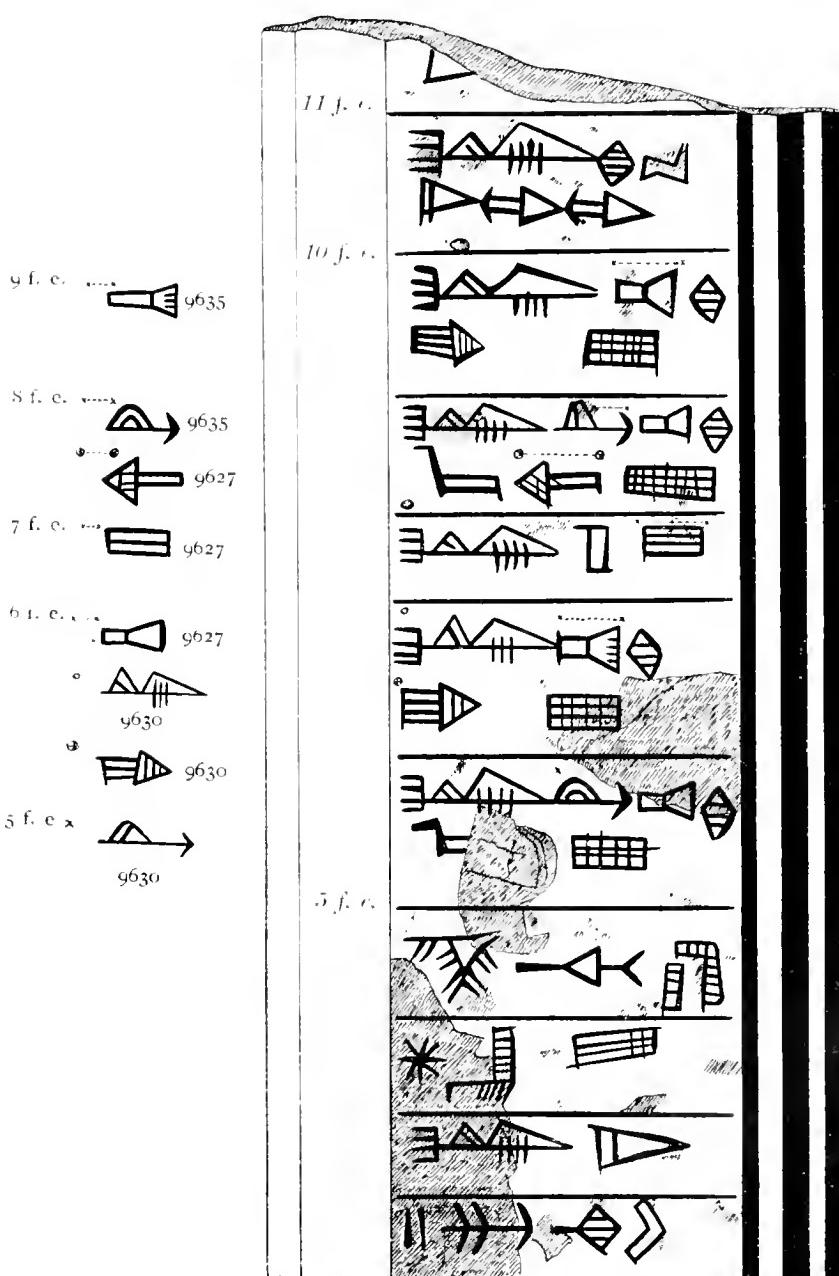
1. 15 10001, 9591, 9904,  
(9633).



86



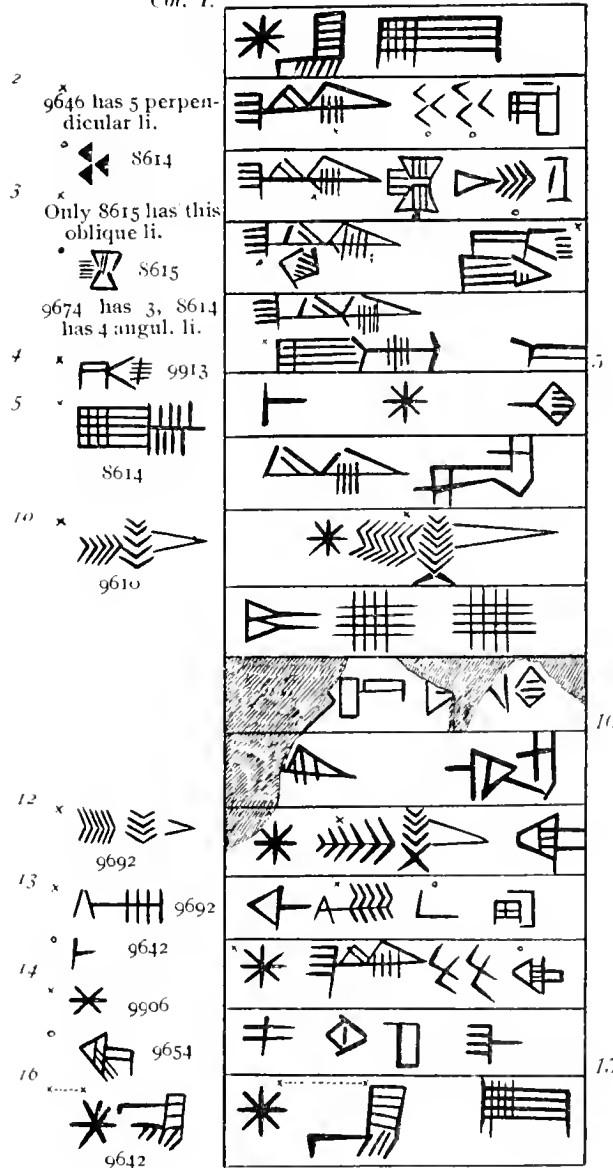
*Several lines wanting.*



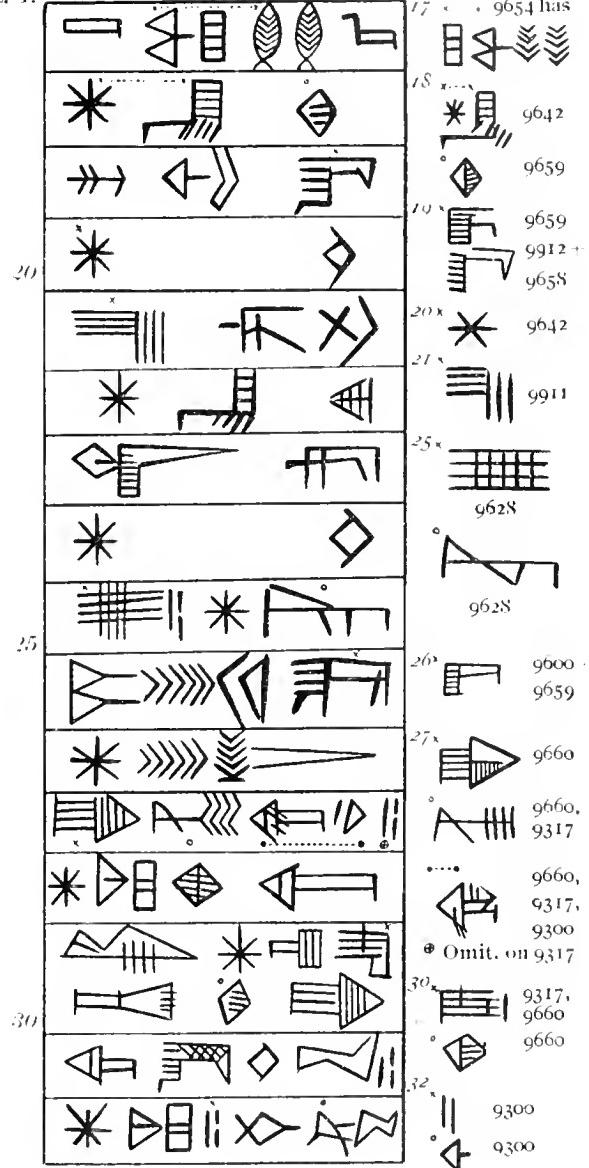
1. 16-17 10001; for  
1. 16 cf. also 9900,  
9904.



Col. I.



Col. I.

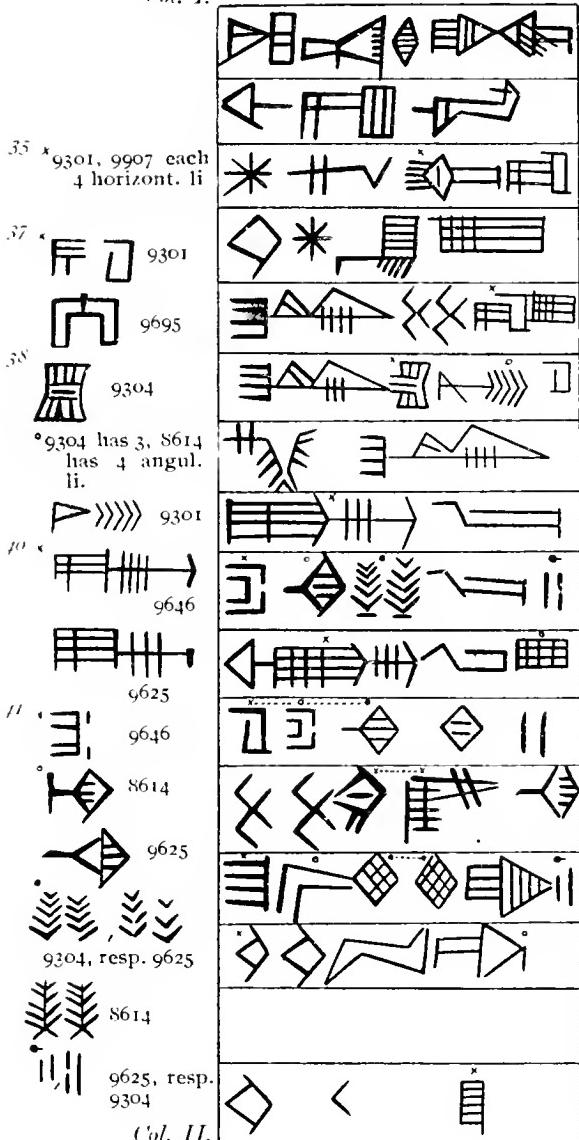


NOTE.—The above text has been restored from the following fragments, **COL. I.**, L. 1: frr. 8614, 9646, (9313, 9915, 9611, 9923). L. 2: 8614, 8615, 9646, 9921 + 9313, 9115 + 9913, 9611, (9674, 9923). L. 3: 8614, 8615, 9913, 9674, 9662, (9313). L. 4: 8614, 8615, 9674, 9913, 9662, (9587). L. 5: 8614, 8615, 9674, 9913, (9662, 9587). L. 6: 8615, 9610, (9913, 9674, 9587). L. 7: 8615, 9610, (9587). L. 8-9: Ibidem. L. 10: (9692, 9642). L. 11: 9696, (9692, 9642, 9689). L. 12: 9696 + 9637, 9642, 9692, (9689). L. 13: 9642, 9637, 9689, 9583, (9692, 9654, 9906). L. 14: 9642, 9654, (9689, 9583, 9906, 9637). L. 15: 9642, 9654, 9318, 9583, 9906, (9689, 9656). L. 16: 9642, 9318, 9654, 9906, (9583, 9689, 9656, 9659 + 9319). L. 17: 9318, 9642, 9654, 9906, (9912 + 9658, 9583, 9659 + 9319). L. 18: 9318, 9642, [written on l. 17], 9906, (9912 + 9658, 9654, 9659). L. 19: 9318, 9642, (9317, 9651, 9912 + 9658, 9702, 9659, 9906). L. 20: 9317, 9318, 9651, (9642, 9702, 9906). L. 21: 9317, 9911 + 9651, 9645, (9659). L. 22: 9317, 9911, 9645, (9659, 9700). L. 23: 9317, 9645, 9659, (9628, 9700). L. 24: 9317, 9645, 9628, 9659. L. 25: 9317, 9645, 9628, 9659 + 9660. L. 26: 9317, 9660 + 9659, (9584, 9645, 9300, 9301). L. 27: 9317, 9660, 9584 + 9315, 9301, (9300). L. 28: 9584 + 9315, 9660, 9317, 9301, (9300). L. 29: 9584 + 9315, 9317, 9301, 9660, (9300, 9307). L. 30: 9584 + 9315, 9301, 9317, 9660, 9307, 9300. L. 31: 9301, 9584 + 9315, 9660, 9307, 9300. L. 32: 9301, 9300, (9307, 9315, 9907).

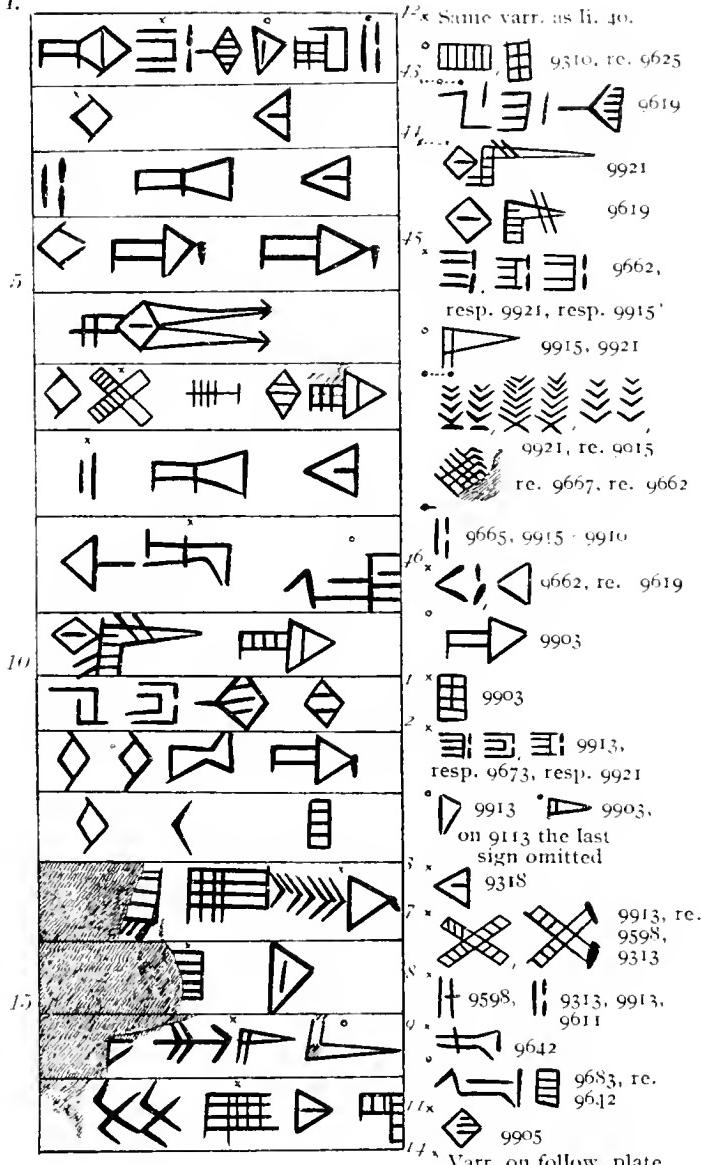


87  
Continued

Col. I.



Col. II.



**L. 33:** 9907, 9301, 8614, 9300, (9306). **L. 34:** 9301, 8614, 9907, (9306). **L. 35:** 9301, 8614, 9907, 9306. **L. 36:** 9301, 8614 [col. II begins], 9306, (9907, 9695).

**L. 37:** 8614, 9301, 9306, (9695, 9304). **L. 38:** 8614, 9301, 9304, 9306, (9695, 9646).

**L. 39:** 8614, 9304, 9646, 9625, 9306, (9595, 9695, 9638). **L. 40:** 8614, 9304, 9646, 9625, 9638, 9306, (9695, 9914).

**L. 41:** 8614, 9304, 9646 [col. I ends], 9625, 9306, (9914, 9638, 9695). **L. 42:** 9304, 8614, 9619, 9625, 9306 [col. I ends], 9310 [col. II begins], (9914, 9921).

**L. 43:** 9619, 9304, 9662, 9701, (9921, 9914 - 9910, 9310). **L. 44:** 9619, 9662 + 9663, 9915 + 9910,

9921, 9701, (9922). **L. 45:** 9619, 9915 + 9910, 9662, 9665, 9921, (9667, 9922). **L. 46:** 9921, 9619, 9915, 9667, (9908, 9665,

9922, 9318, 9662). **COL. II, L. 1:** 9913, 9921, 9667, 9903, (9318, 9662). **L. 2:** 9921 + 9313, 9667, 9913, 9903, 9673, (9318).

**L. 3:** 9921, 9667, 9913, 9903, 9673, 9658, (9318). **L. 4:** 9913, 9313 [col. II begins], 9658, 9903, 9673, (9667). **L. 5:** 9913,

9313, 9658, 9903, (9673, 9667). **L. 6:** 9913, 9313, 9658, 9642, (9903, 9645). **L. 7:** 9313, 9642, (9611, 9913, 9598). **L. 8:**

9313, 9611, 9642, (9598, 9913, 9683). **L. 9:** 9611 [col. II begins], 9642, 9905, (9683, 9598, 9313). **L. 10:** 9611, 9642, (9683,

9905, 9598, 8615, 9674). **L. 11:** 9611, 9642, 9683, (9905, 9674, 8615). **L. 12:** 9611, 9642, (9905, 9683, 9674, 8615). **L. 13:**

9611, 9687, (9642, 9674, 9683, 9905). **L. 14:** 9905, 9687, (9611, 9671). **L. 15:** 9305 [col. II begins], (9905, 9671, 9687,

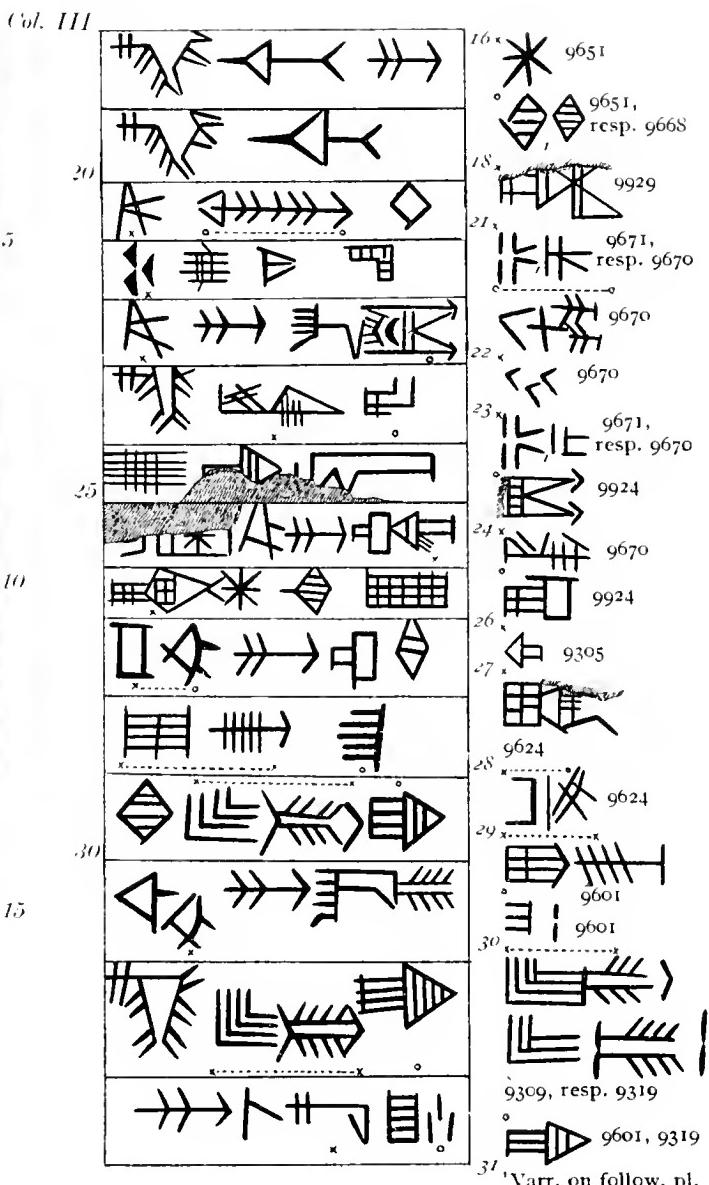
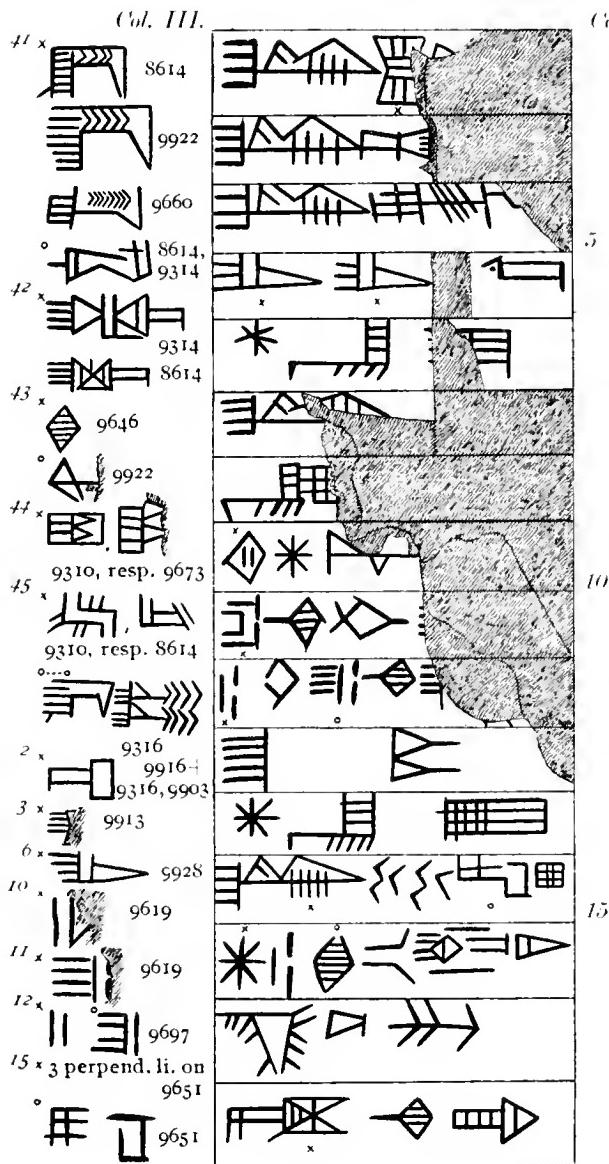
9624). **L. 16:** 9305, 9624, (9671, 9905). **L. 17:** 9624, 9610, 9305, (9300).



87  
Continued

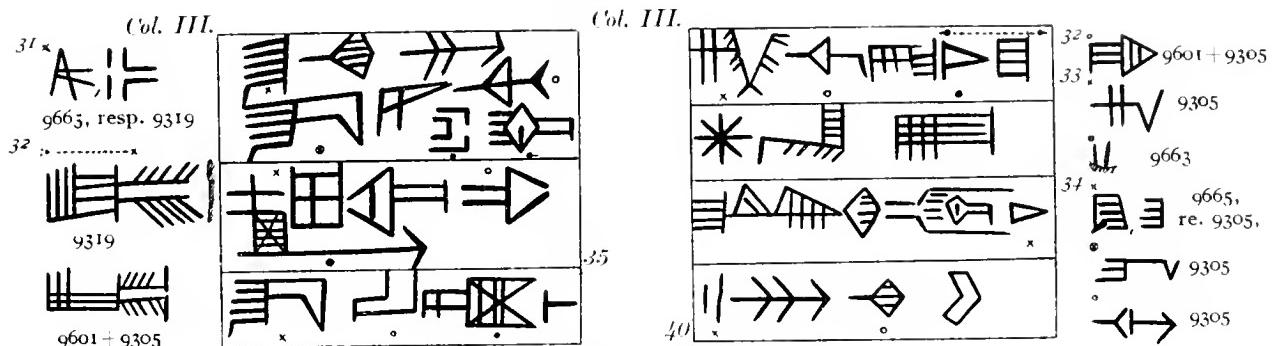
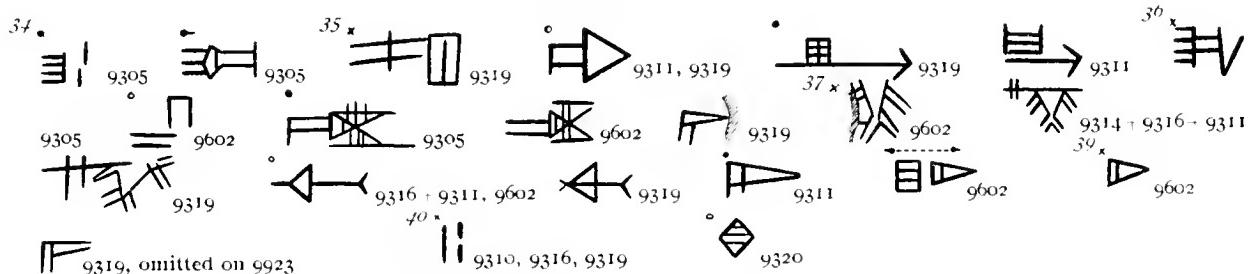
Col. II.	Col. II.	Col. III.
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24 x		
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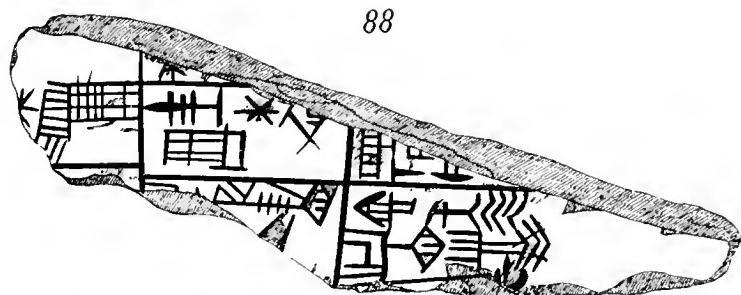
87  
Continued

L. 3: 9916 + 9316, 9903, (9913, 9928). L. 4: 9903, 9913, (9928, 9926, 9916). L. 5: 9903, 9926, (9928, 9913, 9304). L. 6: 9903, 9928, (9926, 9913, 9304). L. 7: 9903, (9928, 9304, 9926). L. 8: (9304, 9903, 9928). L. 9: (9304, 9619). L. 10: 9304, (9308, 9619, 9313). L. 11: 9308, (9697, 9619, 9313). L. 12: 9308, 9697, (9313, 9619). L. 13: 9308. L. 14: 9308. L. 15: 9308, 9651, (9668). L. 16: 9308, 9651, (9698). L. 17: 9308, (9668, 9924). L. 18: 9308, (9929, 9927, 9668, 9924). L. 19: 9308, 9929, (9666, 9927, 9924). L. 20: 9666, 9929, 9308, (9927, 9924). L. 21: 9666, 9670, (9924, 9927, 9671, 9929). L. 22: 9666, 9670, (9671, 9924). L. 23: 9666, 9670, (9671, 9924). L. 24: 9666, 9670, (9671, 9924). L. 25: (9666, 9671, 9670, 9305, 9924). L. 26: 9305, (9309 + 9924, 9624). L. 27: 9309 + 9924, 9305 [col. II ends], (9624, 9610). L. 28: 9601, 9309 + x + 9924, 9624, (9663, 9319, 9638, 9610). L. 29: 9319, 9309 + x + 9924, 9601, 9663, (9665, 9624). L. 30: 9601, 9663, 9319, 9309, (9665). L. 31: 9601, 9663, 9319, 9309, (9665, 9312, 9307). L. 32: 9601 + 9305, 9663, 9319, (9309 + 9311, 9665, 9312, 9307). L. 33: 9305, 9319, 9309 + 9311, (9665, 9907, 9663).



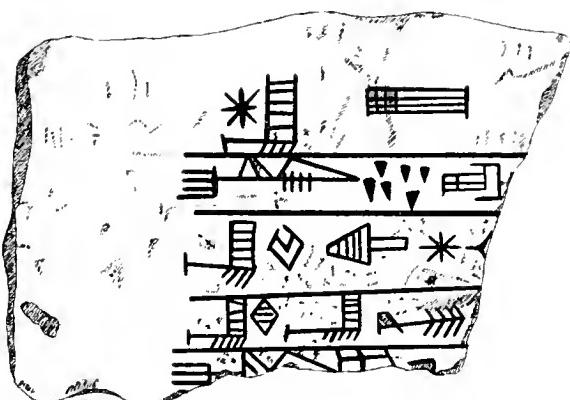
87  
Continued*Variants continued.*

88



90

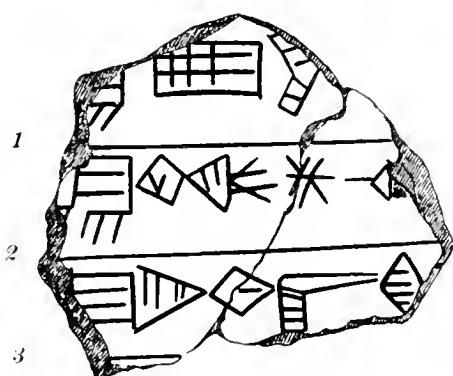
89



L. 34: 9305, 9319, 9311, (9665, 9307, 8614). L. 35: 9305, 9319, 9316 + 9311, 8614 [col. III ends], (9602, 9307). L. 36: 9305, 9314 + 9316 + 9311, 9319, 9602, (9307). L. 37: 9305, 9602, 9314 + 9316 + 9311, 9319, (9310, 9307). L. 38: 9305, 9602, 9319, 9310, 9314 + 9316 + 9311 + 9923. L. 39: 9305, 9602, 9316 + 9923, 9319, 9310, (9320). L. 40: 9305, 9316 + 9923, 9602, 9310, 9320, 9319.

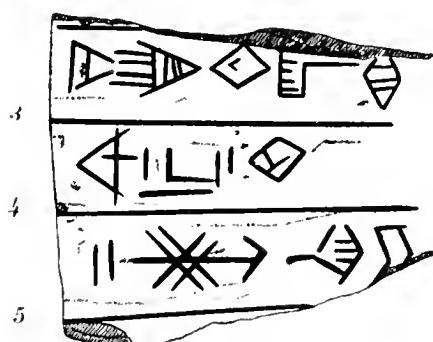


91

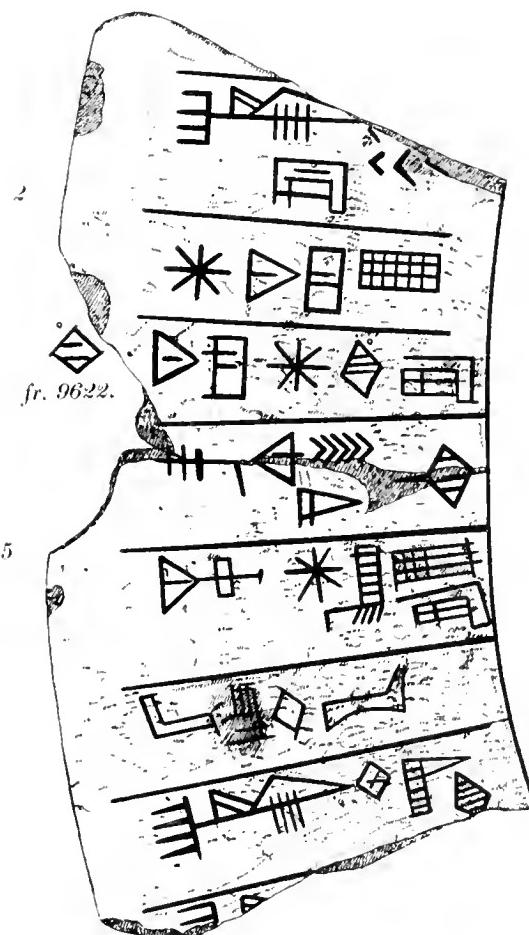


Cf. No. 92.

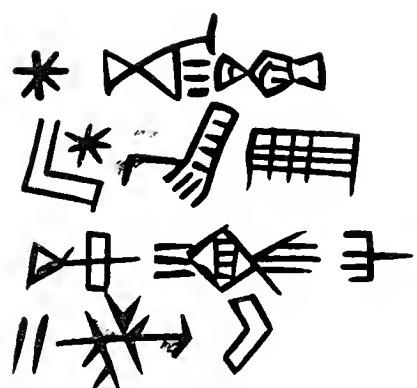
92

Numbering of lines on the basis of  
No. 91.

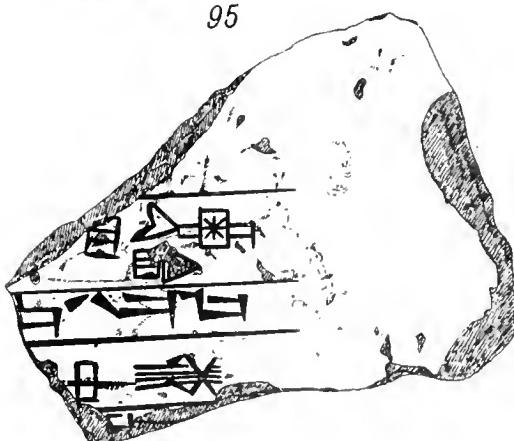
93



94

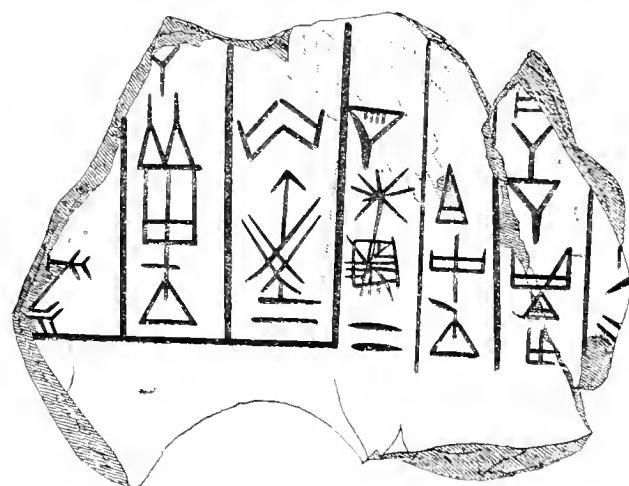


95

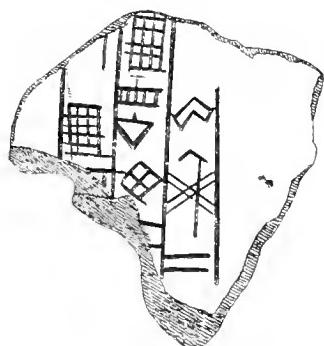




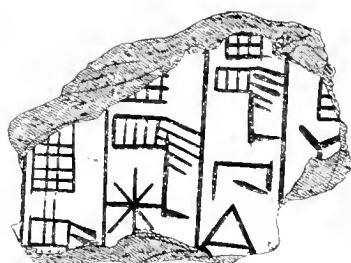
98



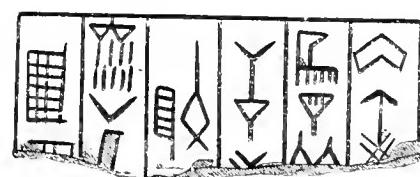
101



97



99



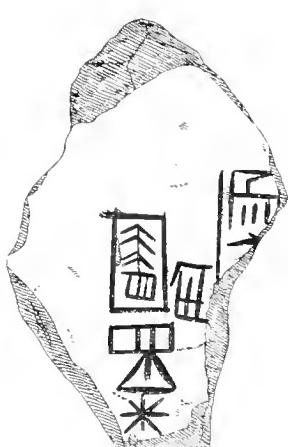
5

96



5

100

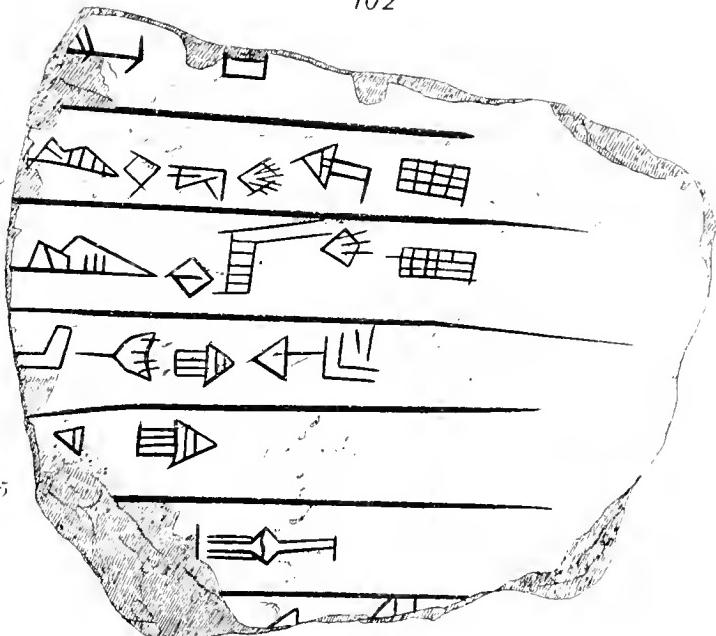




103



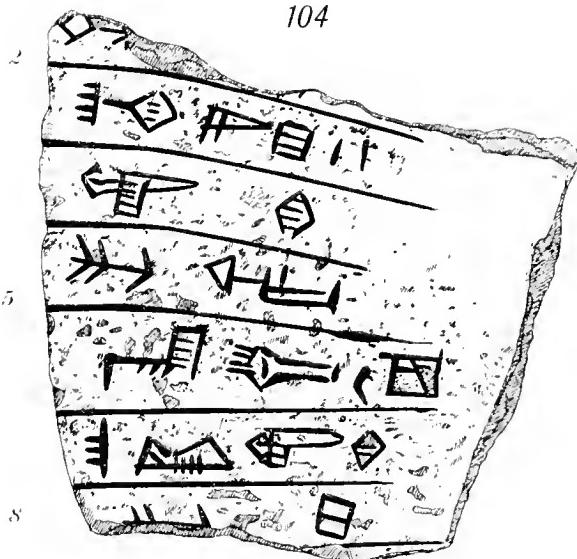
102

*After a break of several lines*

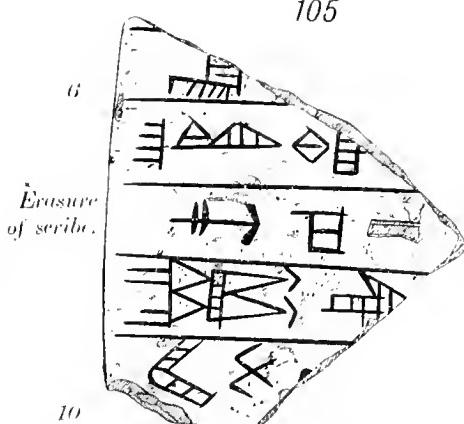
Pl. 46 No. 110 follows.

Cf. Nos. 104 and 105.

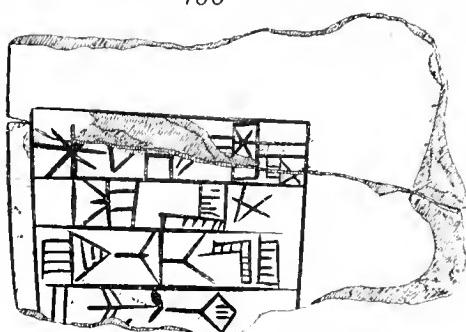
104

*Numbering of lines on the basis of No. 103.  
Cf. No. 105.*

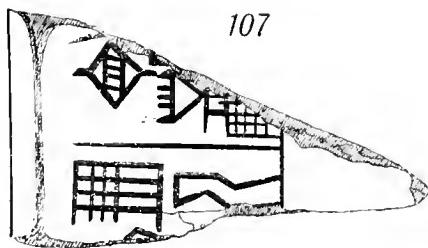
105

*Numbering of lines on the basis of  
Nos. 103 and 104.*

106

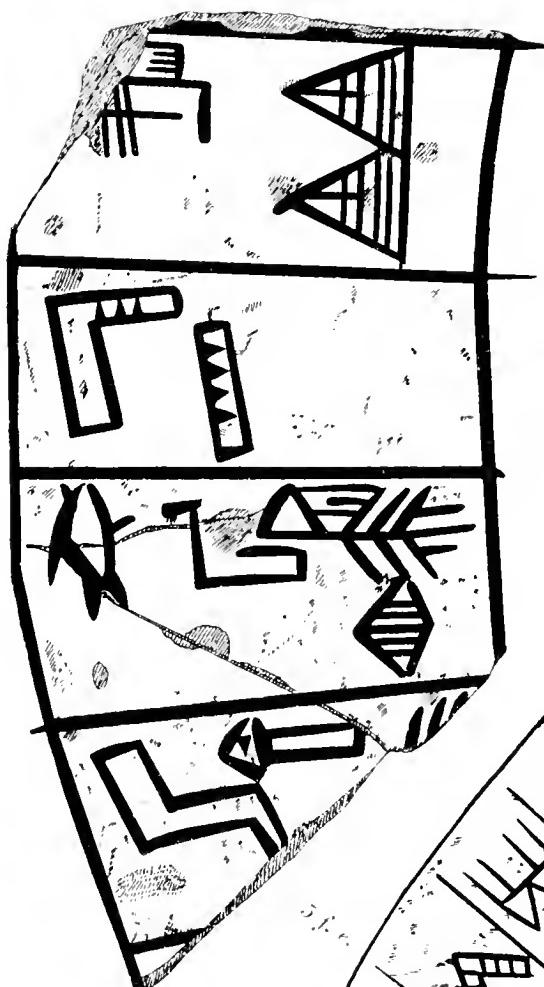


107

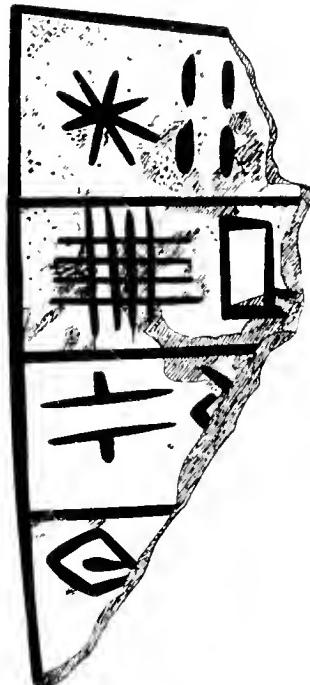




109



108



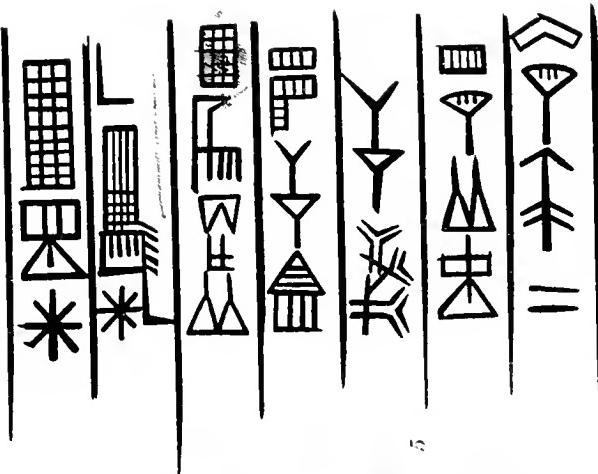
110

*Continued from Pl. 45 No. 103.  
 Cf. Nos. 104 and 105.*

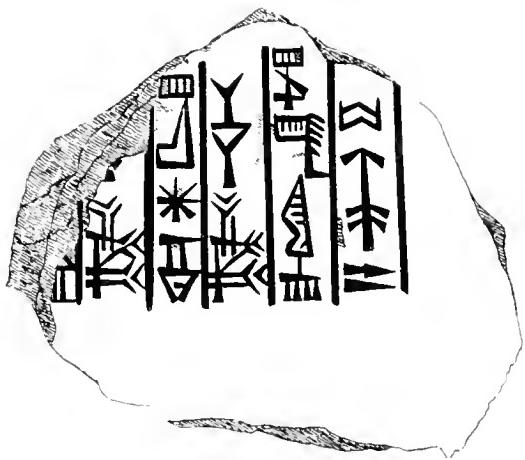




112



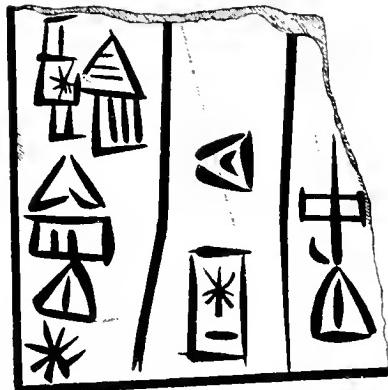
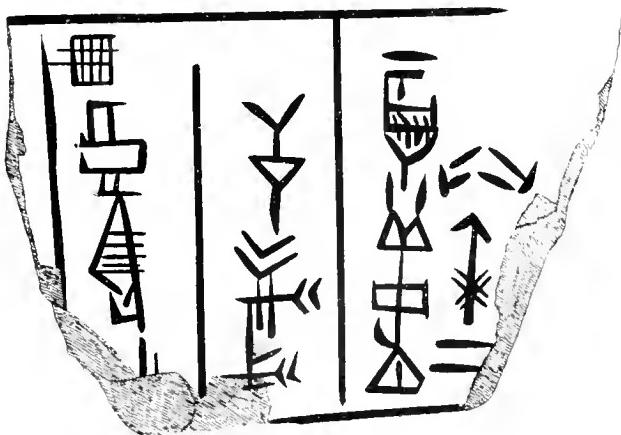
114



113

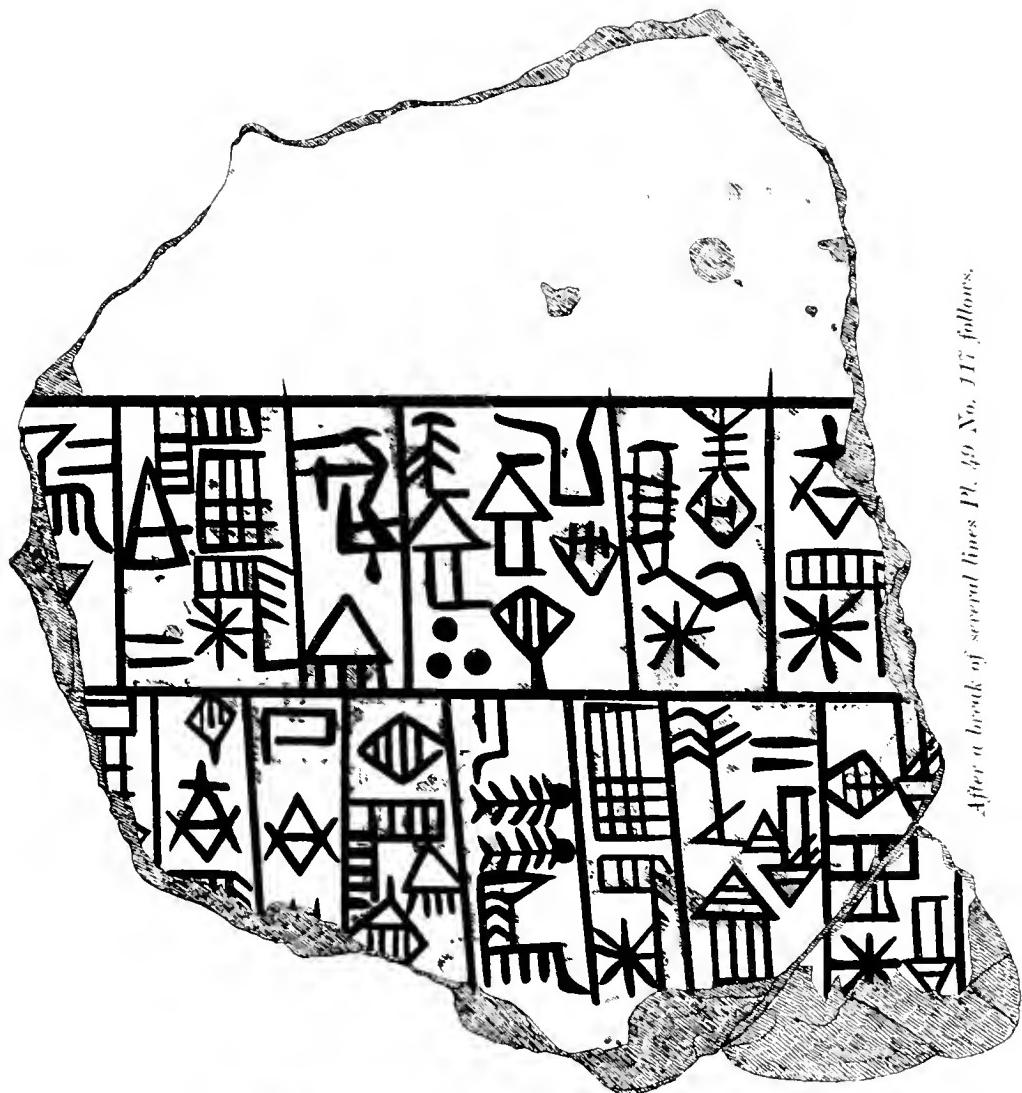


111

*Several lines wanting.*

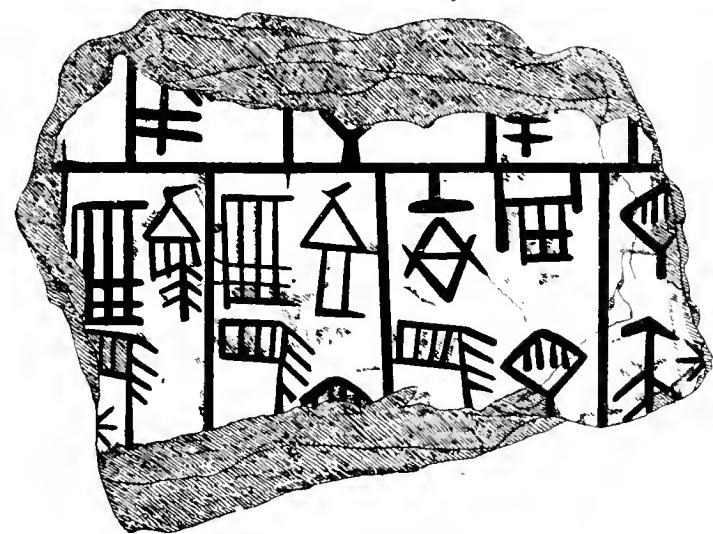


115



After a break of several lines Pl. 49 No. 117 follows.

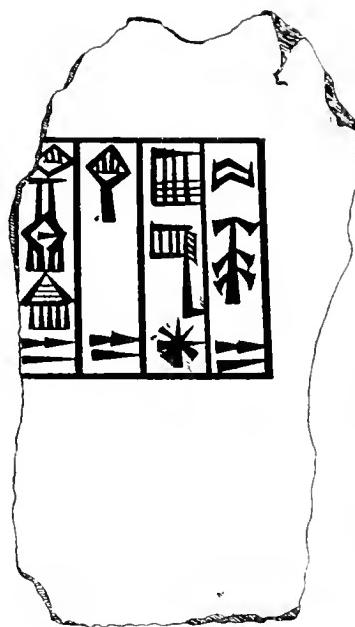
116



Continued from Pl. 49 No. 117.



119

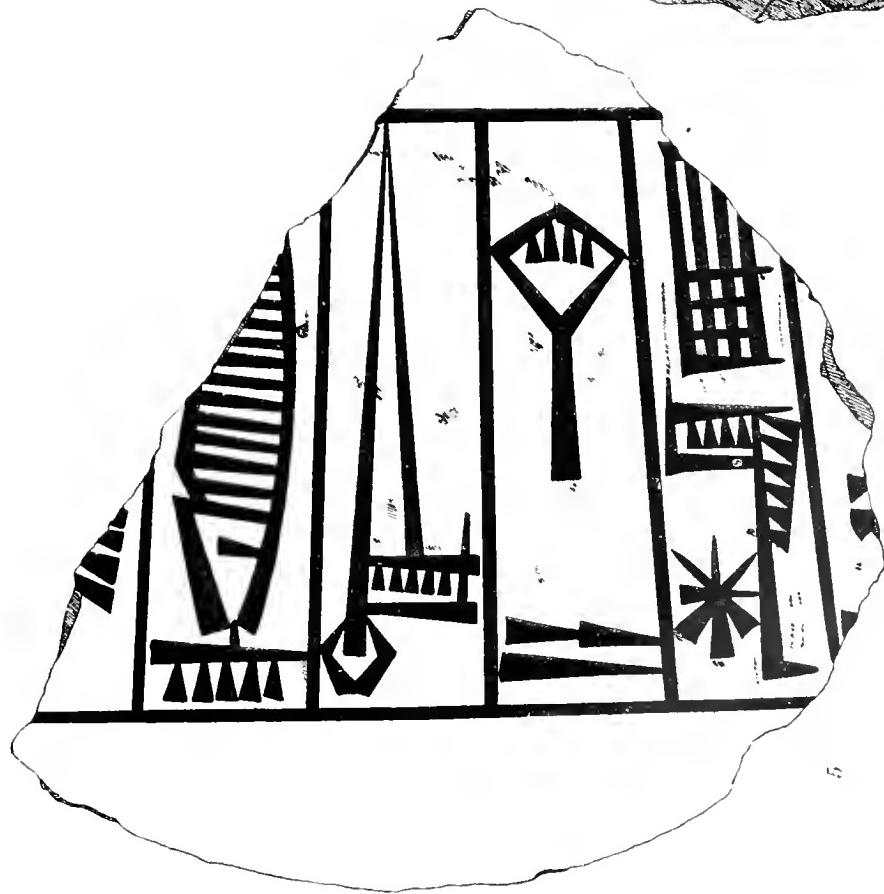


117



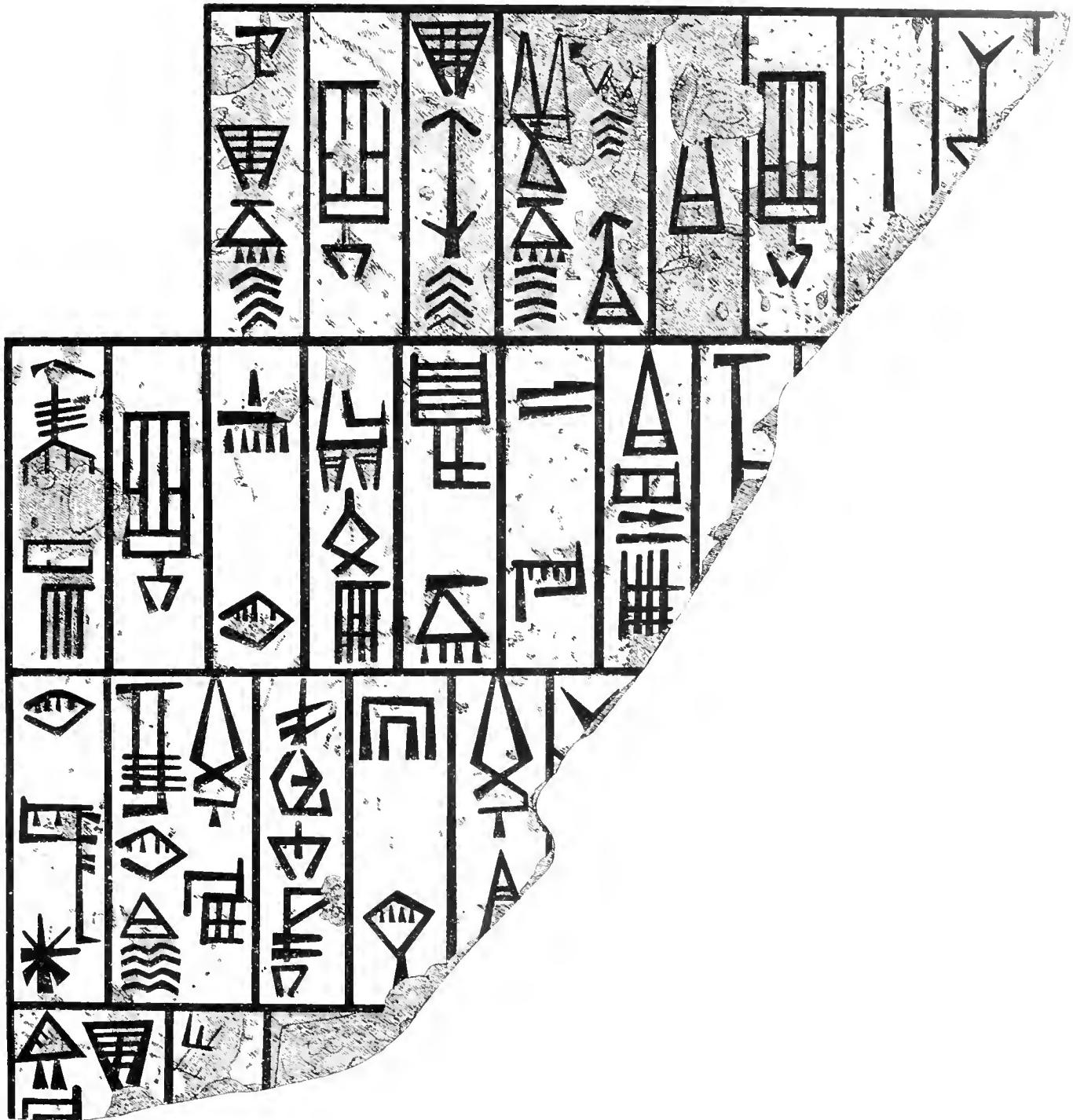
*Continued on  
Pl. 48 No. 116.*

118

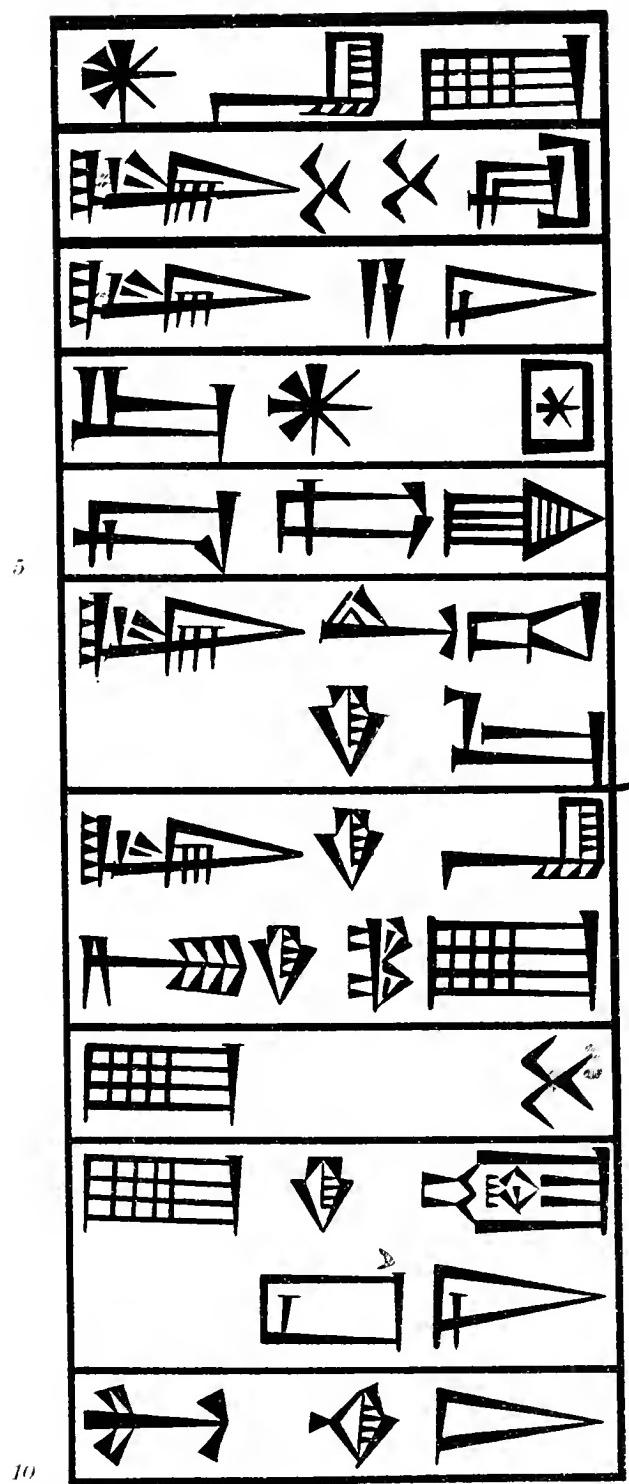


5



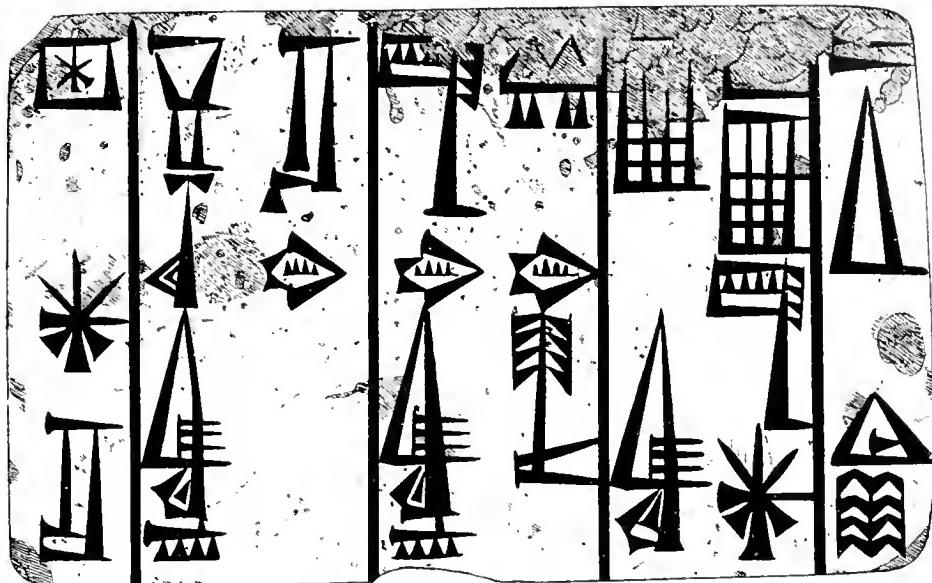








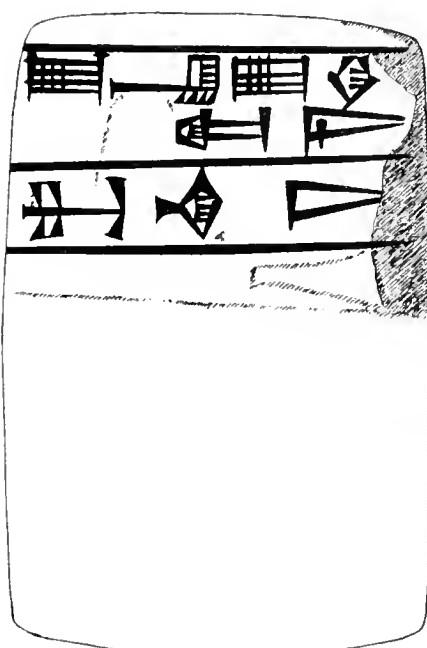
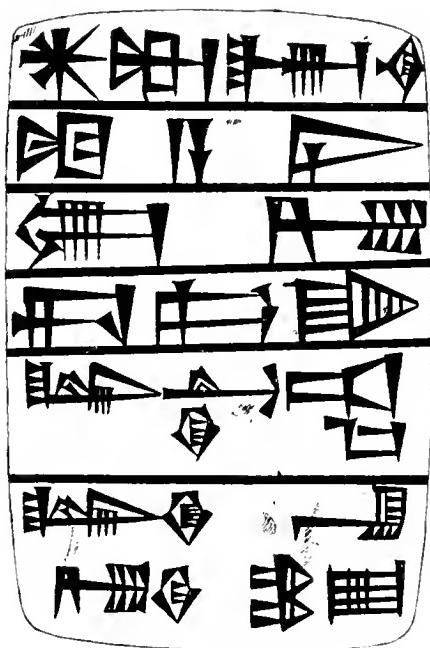
122



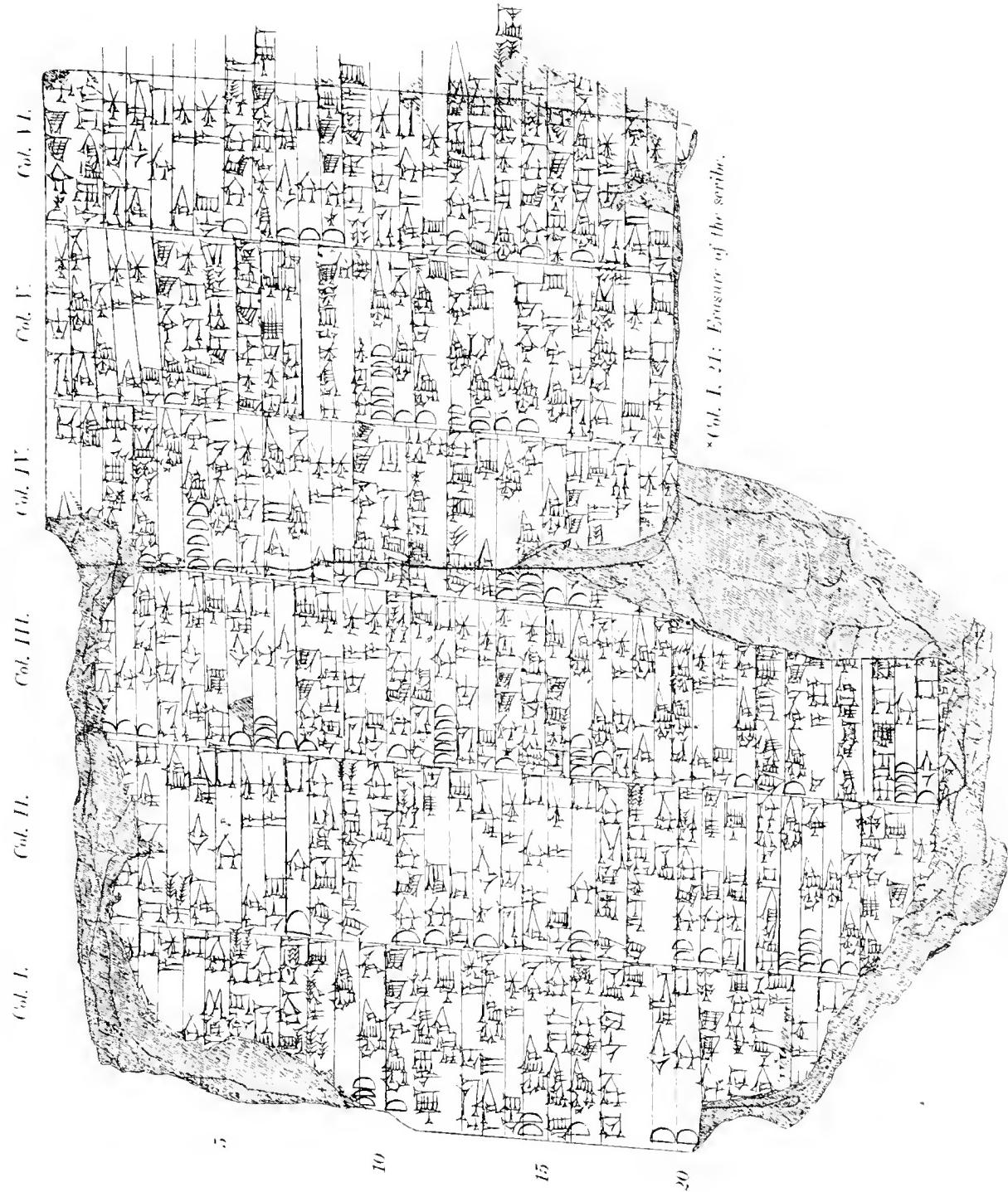
123

*Obverse.*

*Reverse.*





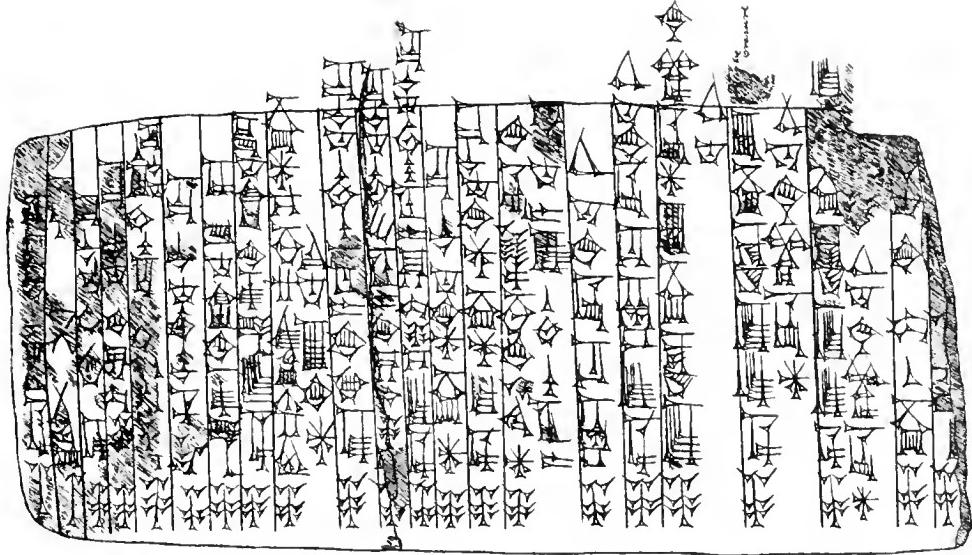
124 *obverse.*



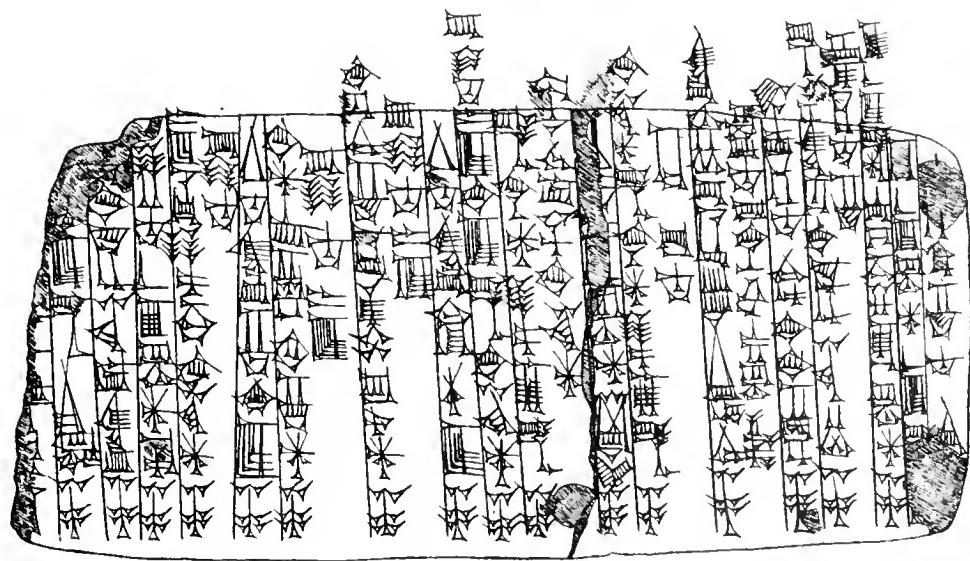
124 *Rivulus*. Col. IV. Col. V. Col. VI. Col. VII. Col. VIII. Col. IX.





*Reverse.*

125

*Obverse.*

5

10

15



126

*Oblverse.*

Col. I.

Col. II.

Col. III.

Col. IV.

Col. V.

Col. VI.

Col. VII.

5

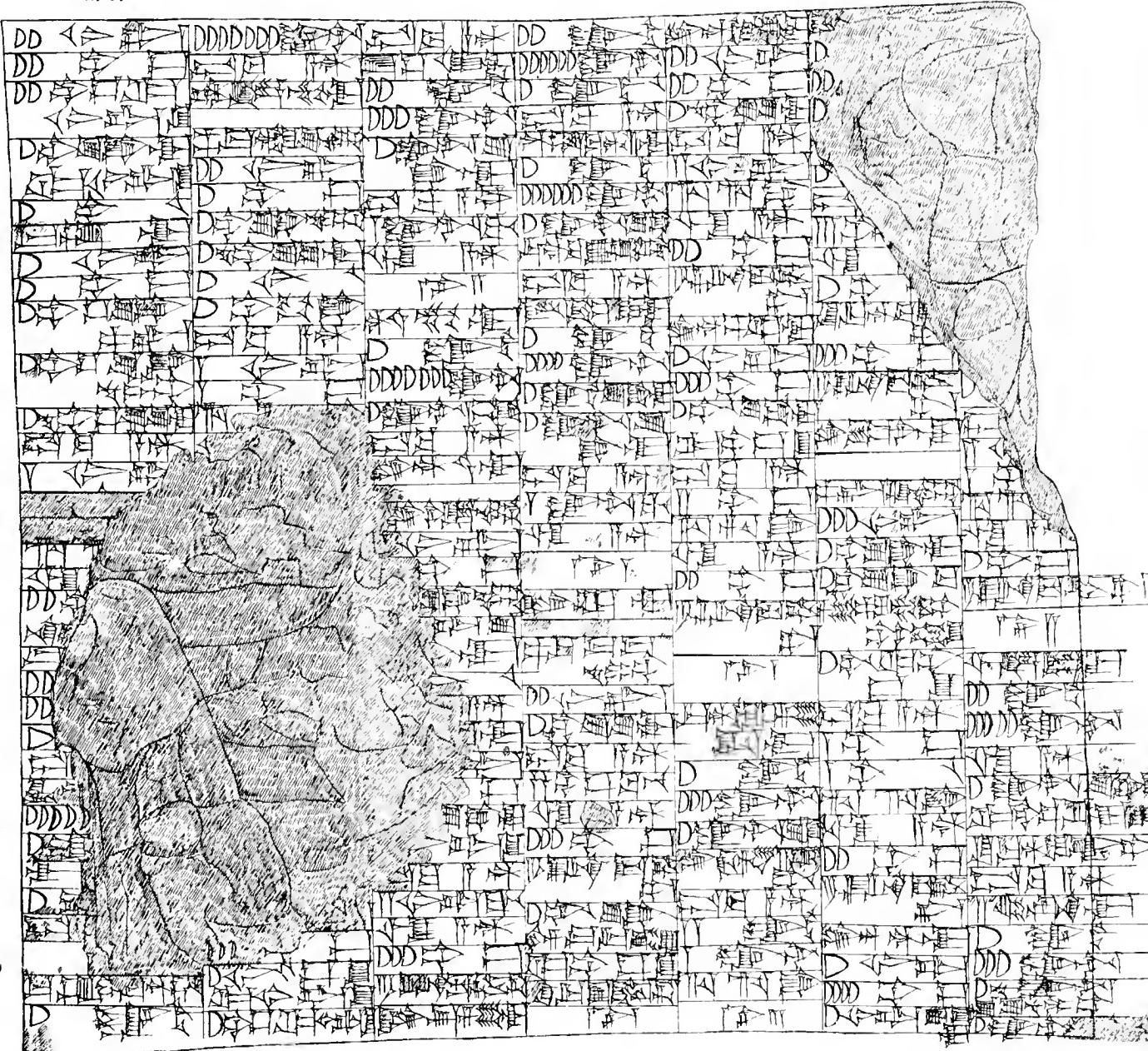
10

15

20

25

30





*Reverse.*

Col. VII.

Col. VI.

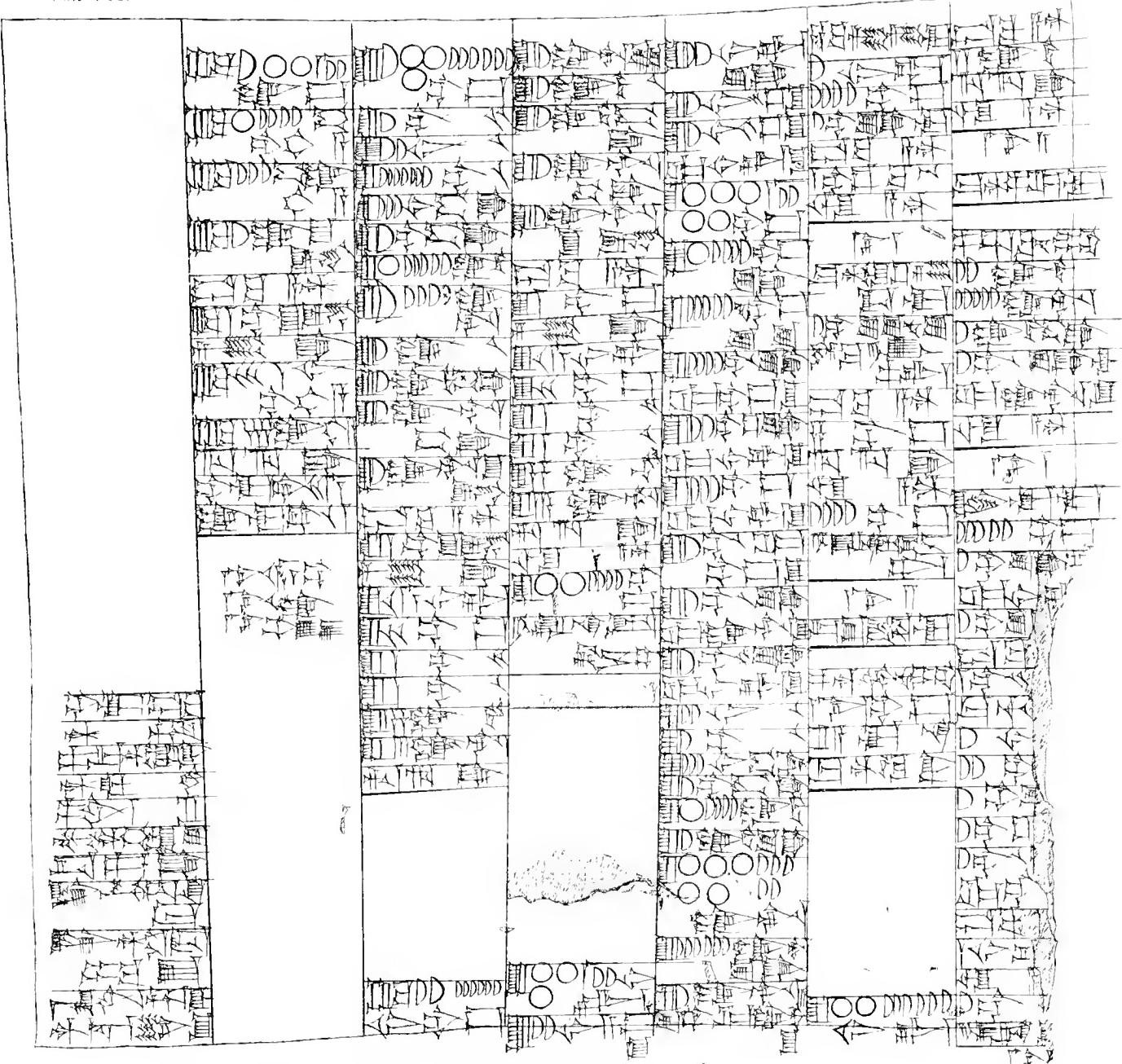
Col. V.

Col. IV.

Col. III.

Col. II.

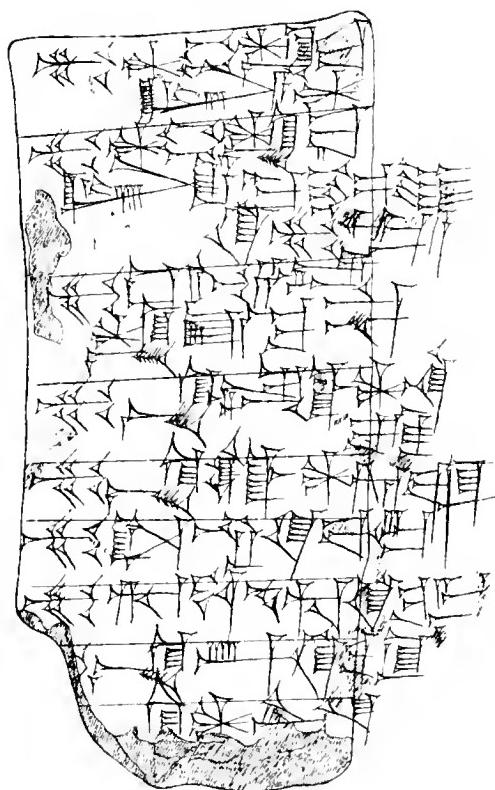
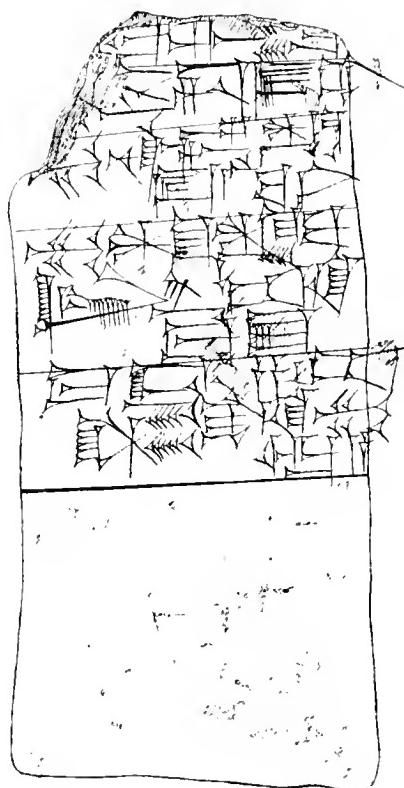
Col. I.



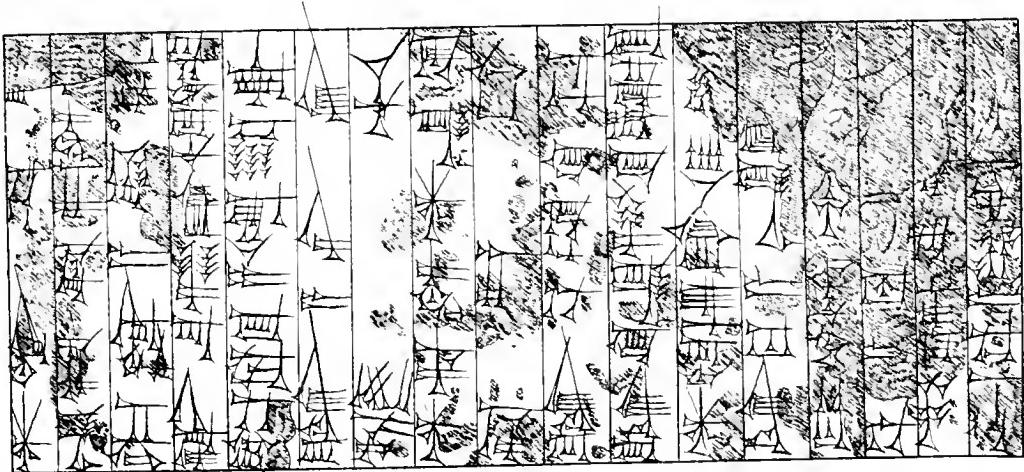
\*Col. IV, 11, 12, 6, 19; Col. V, 8, 10, 20: Erasure of the scribe.



127

*Obverse.**Reverse.*

128



5

10

15



*Perrise.*



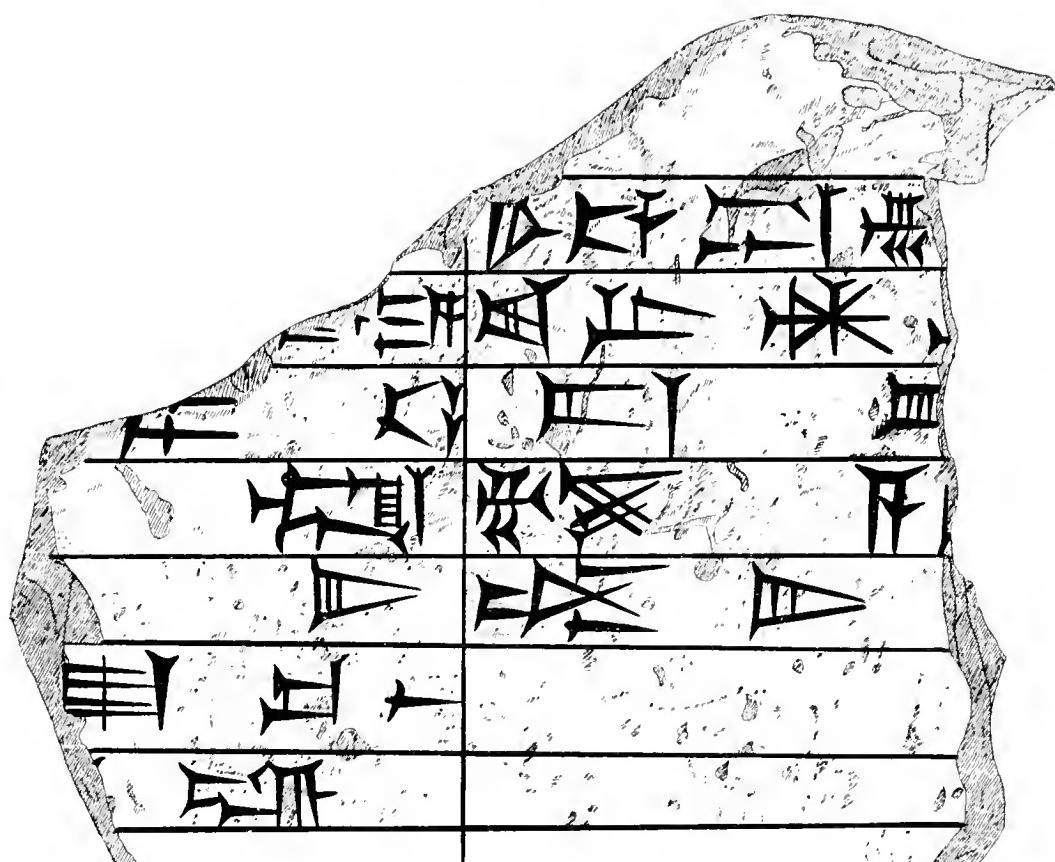
129

*Mivise.*

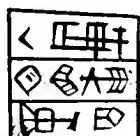




130



131



133

*Obverse.*

132



133

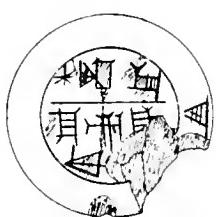
*Reverse.*



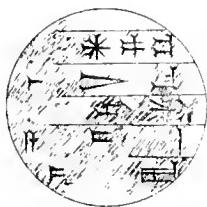
134



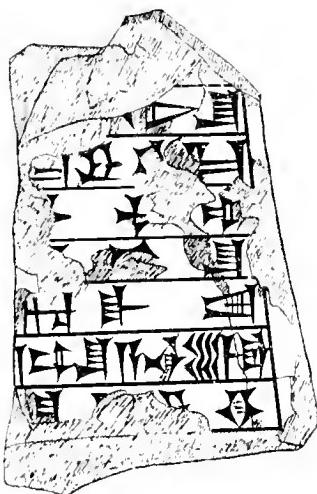
135



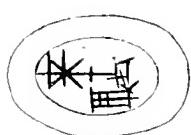
138



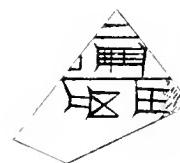
136



139



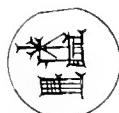
140



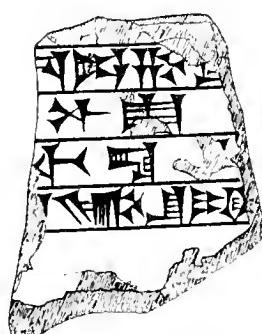
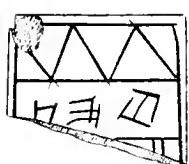
141



142



143

*Obverse.*

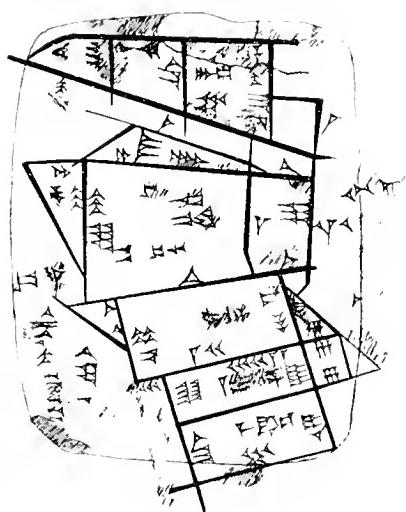
143

*Reverse.*

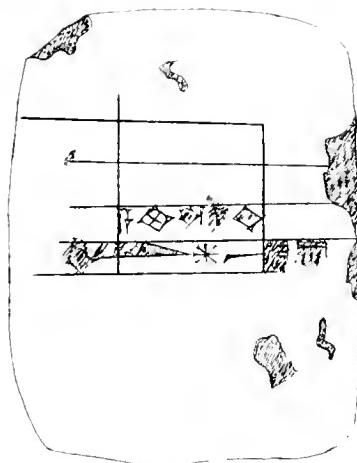


144

*Obverse.*

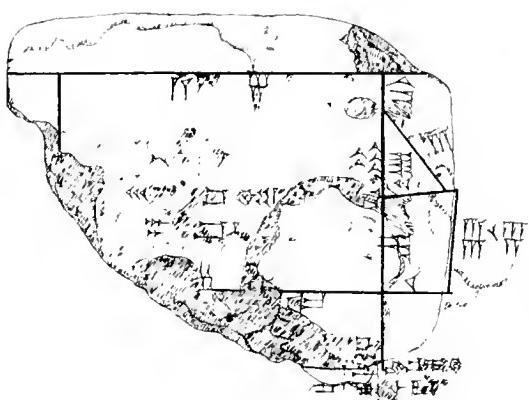


*Reverse.*

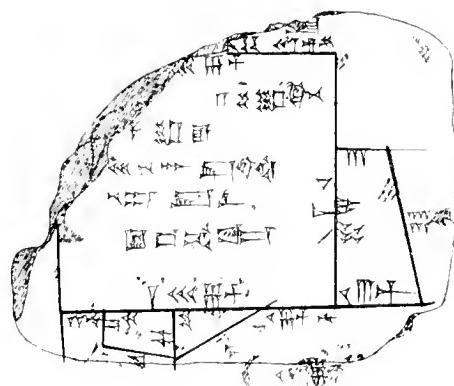


145

*Obverse.*



*Reverse.*





146

Col. I.

Col. II.

Col. III.

Col. IV.



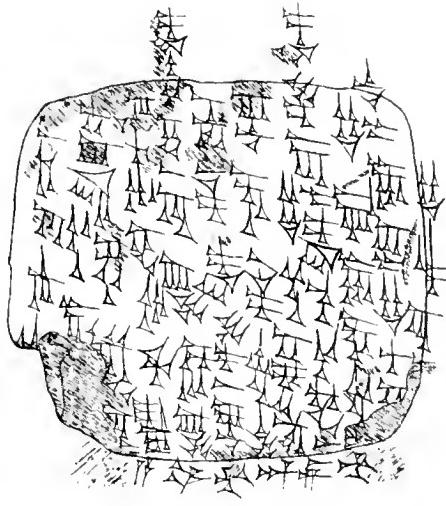
\*Col. III, 17: Read the rest is erasure of the scribe.

Col. III, 38: Read the rest is erasure of the scribe.



147

Obverse,



5

10

20

25

148

Col. I.

Col. II.

End.

5 f. c.

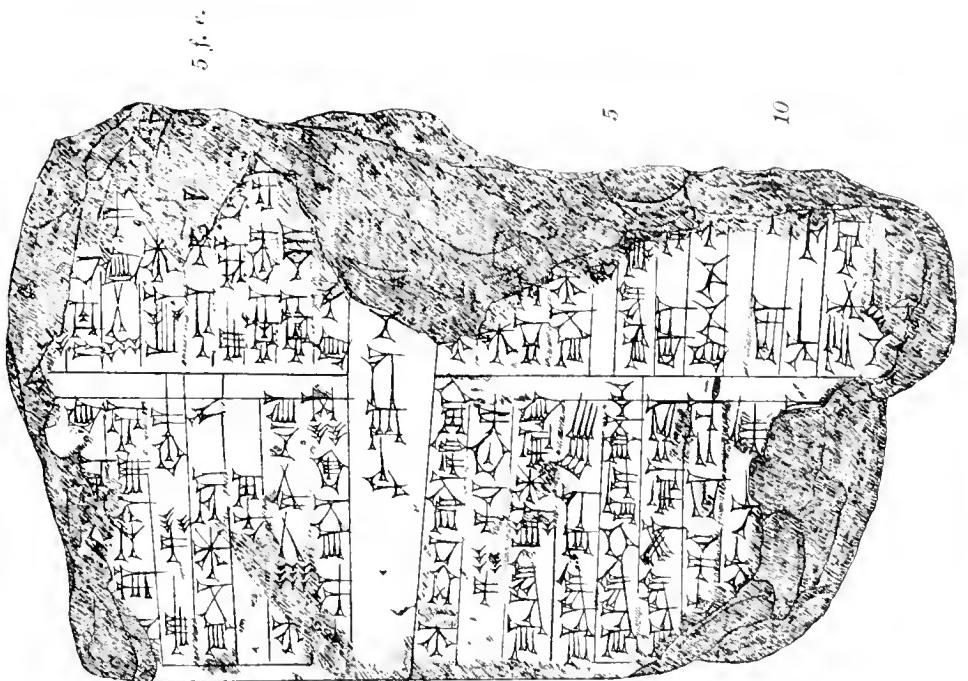
Beginning.

Reverse.

15

5

10





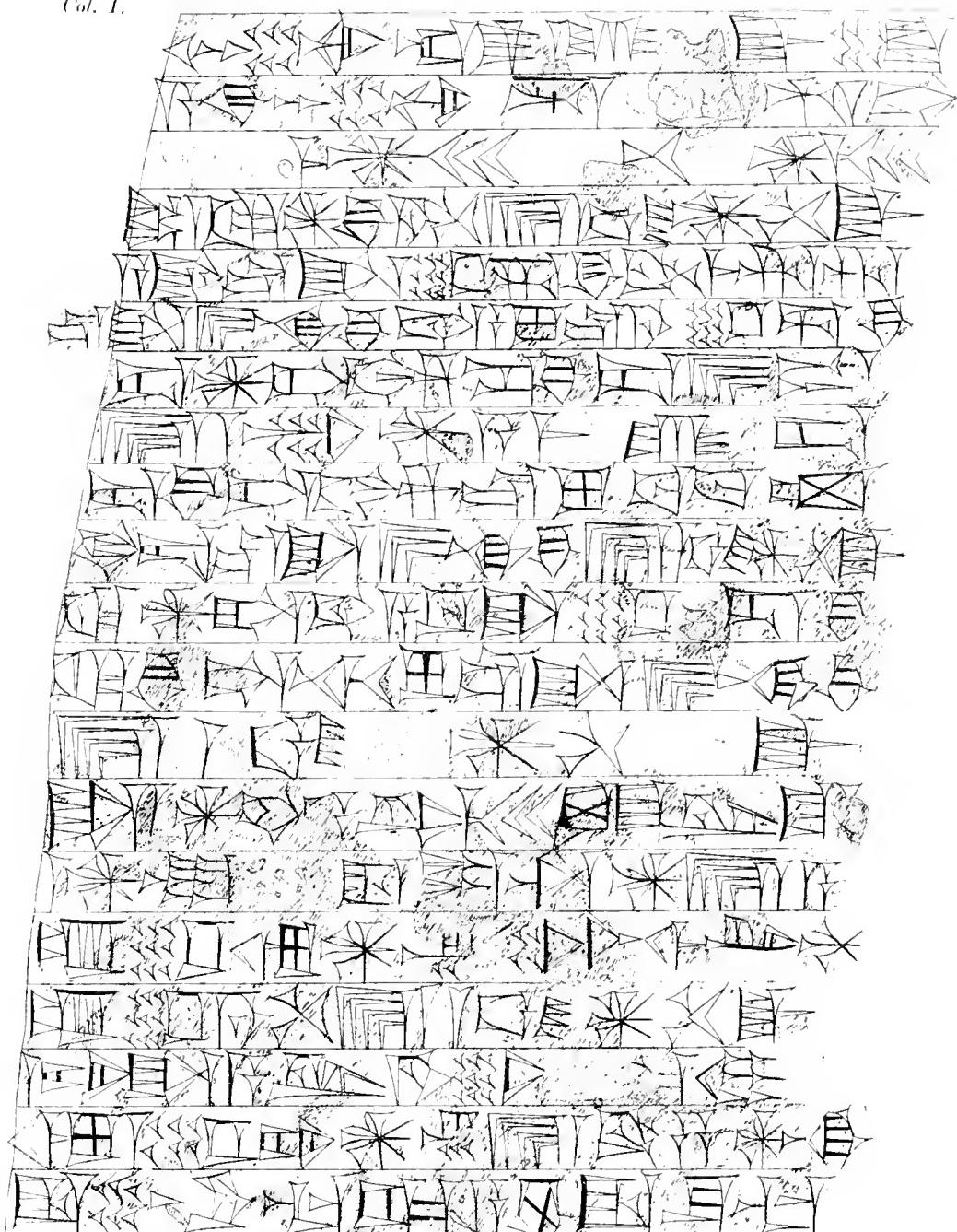
Col. I.

5

10

15

20





149

*Continued**Col. I.*

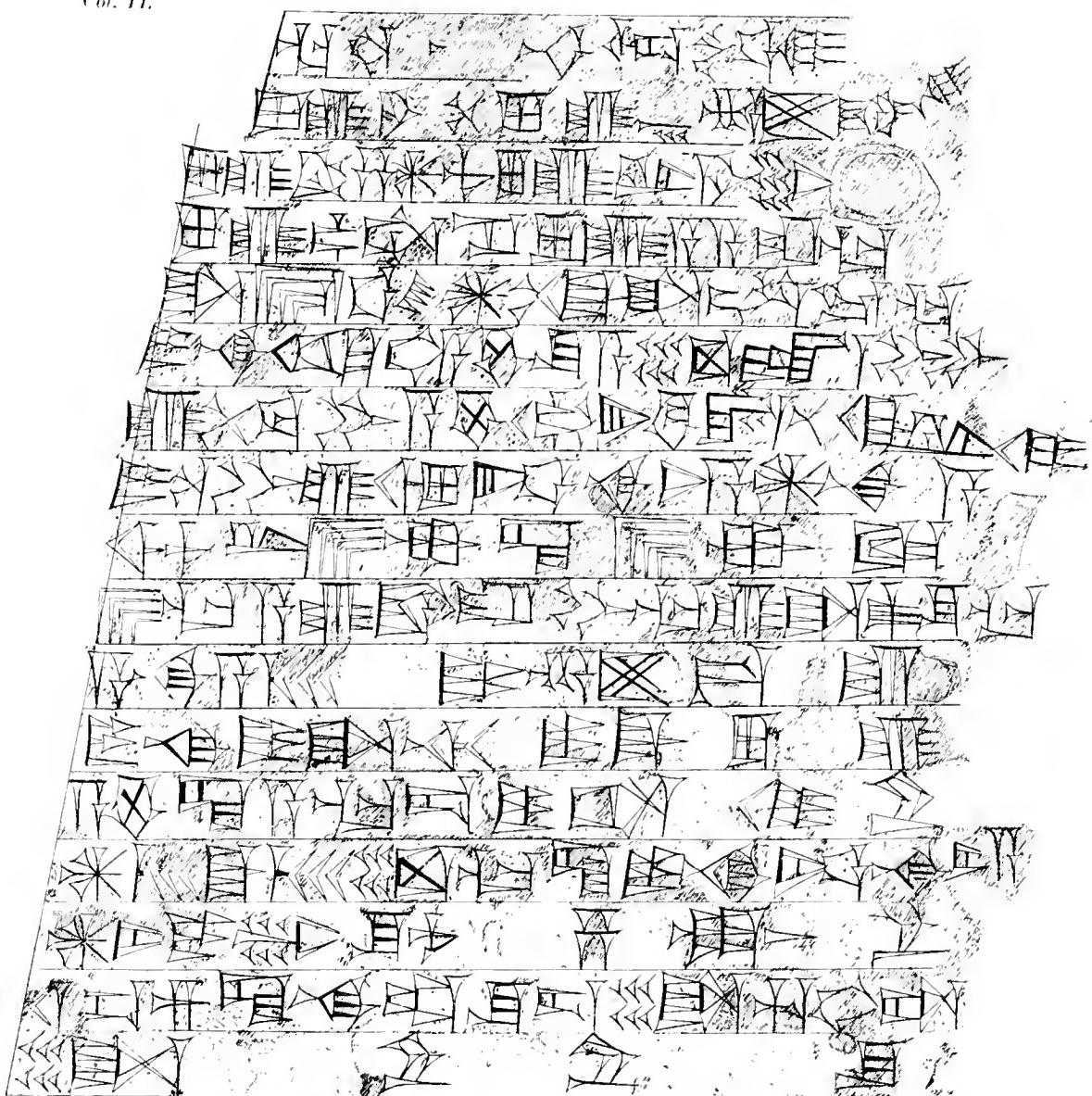
21

*Col. II.*

5

10

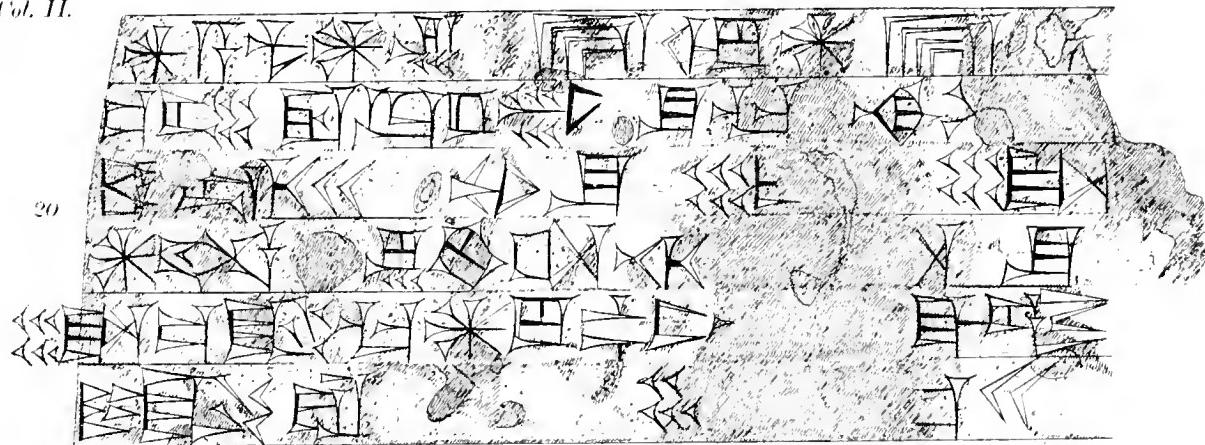
15



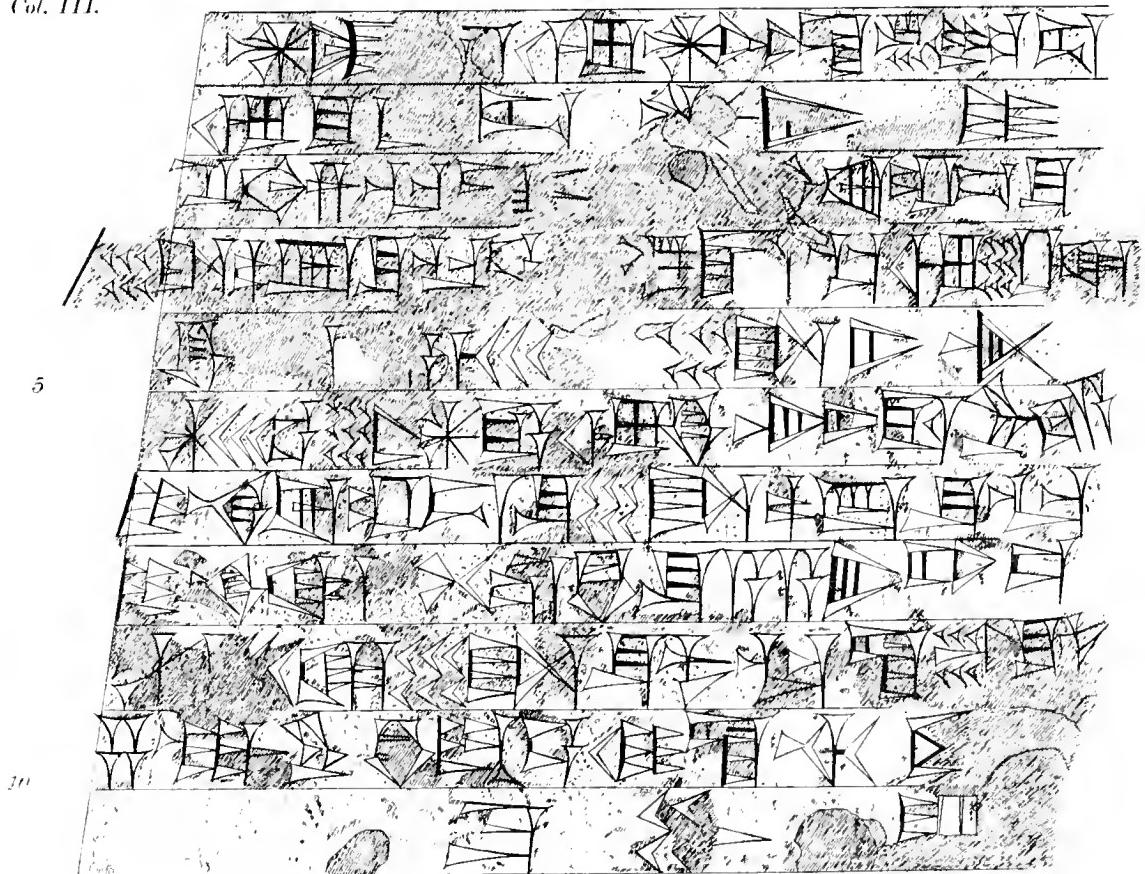


149  
*Continued*

Col. II.

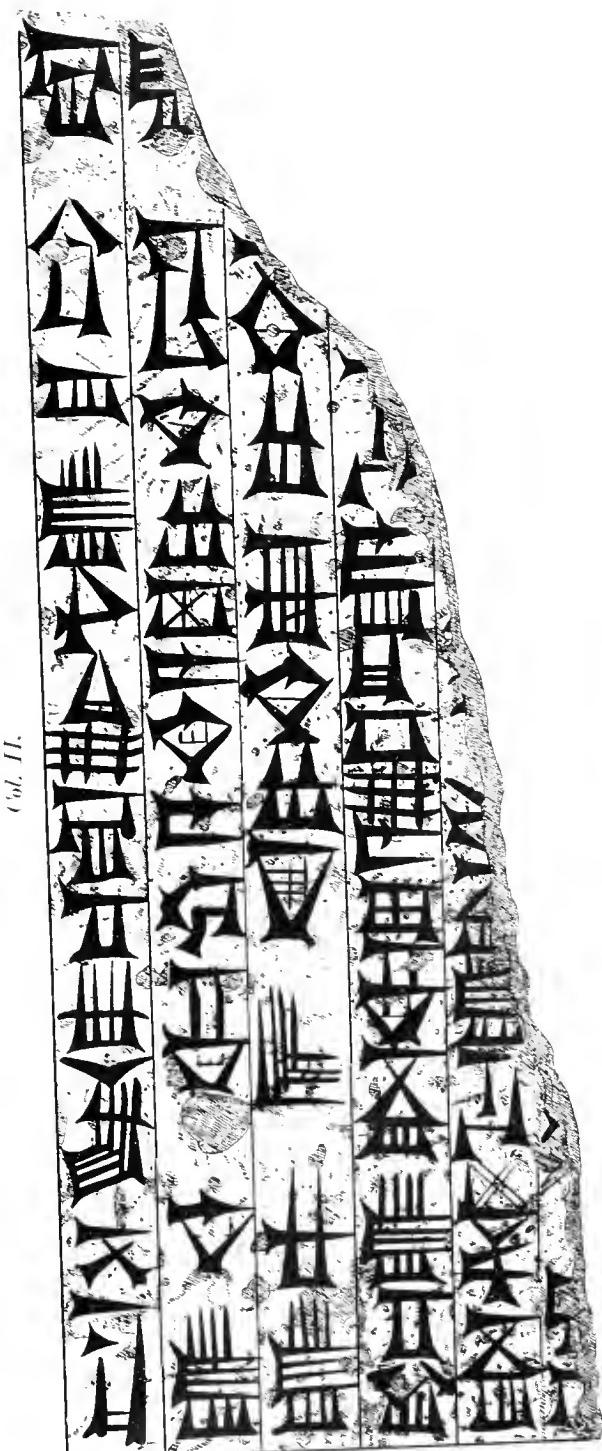


Col. III.



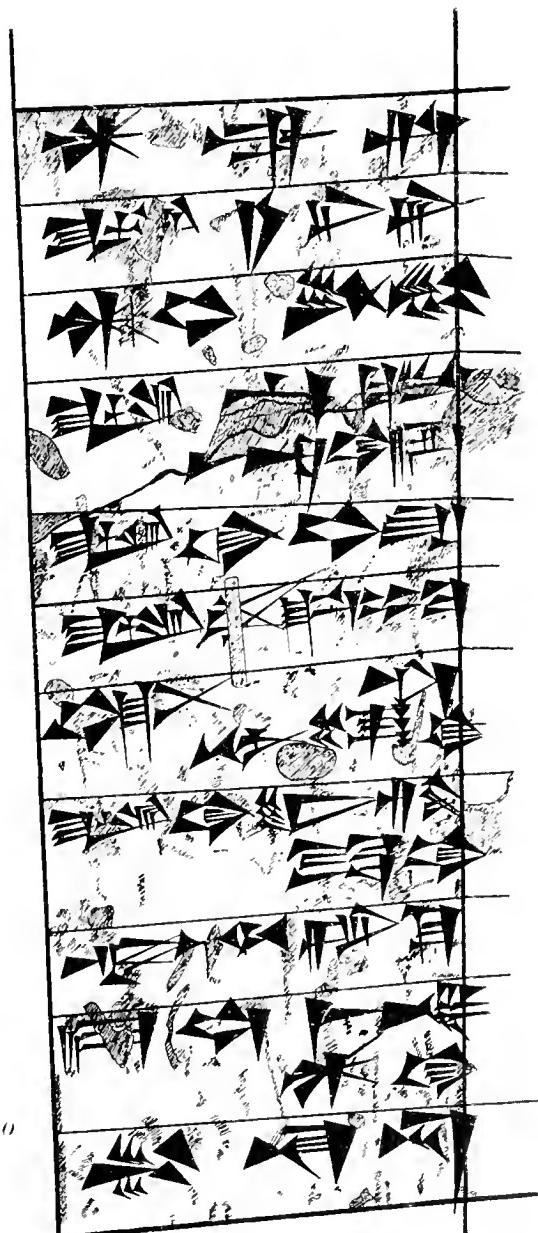


150





151



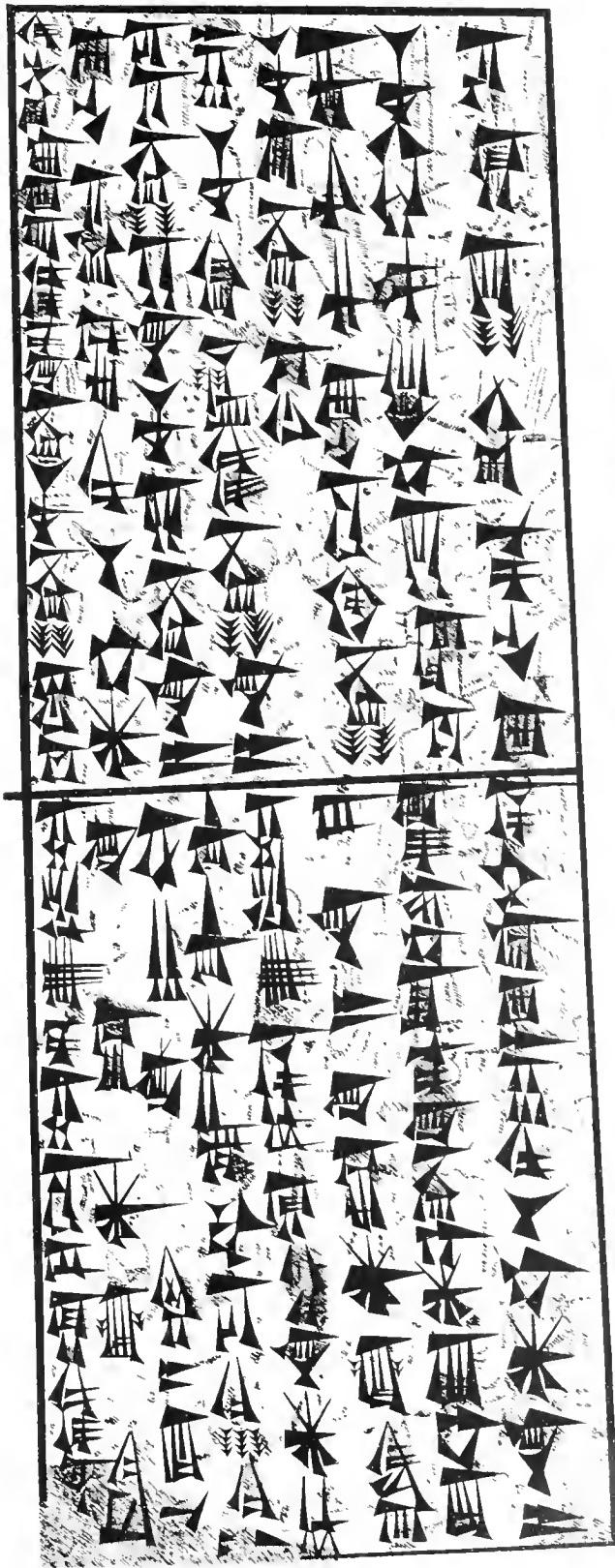
\*L. 3: Erasure of the scribe.



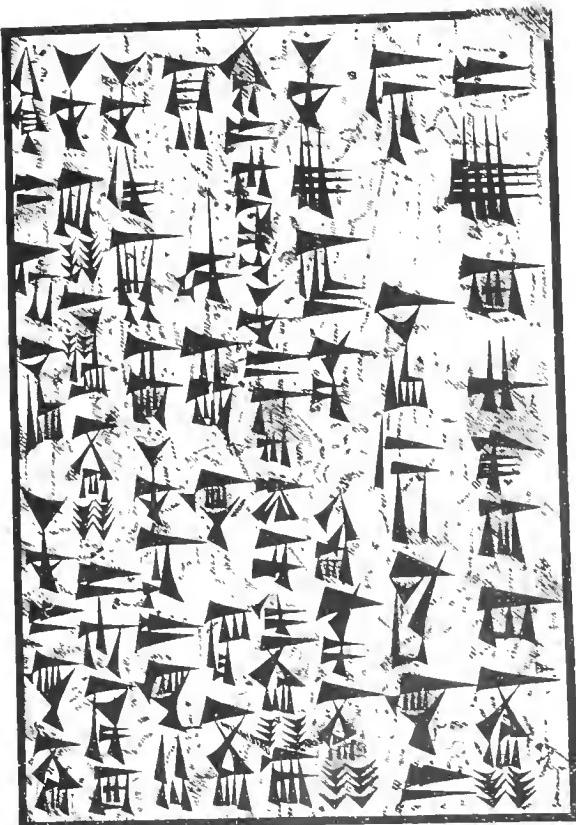
16

15

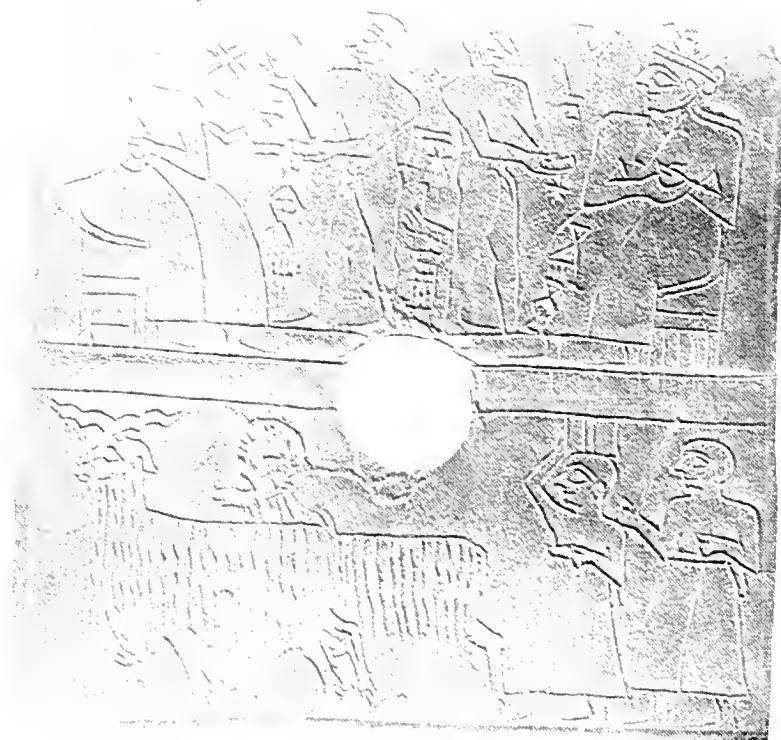
152



17







17



VOTIVE TABLETS IN LIMESTONE, INCISED.  
Hippur.





B 1

MARBLE BLOCK OF LUGALKIGUBNI UDU,  
Nippur.





VASE FRAGMENTS OF LUGALKIGUBRIDUDU,  
Hippur.





VASE FRAGMENTS OF LUGALZACCISI  
Nippur

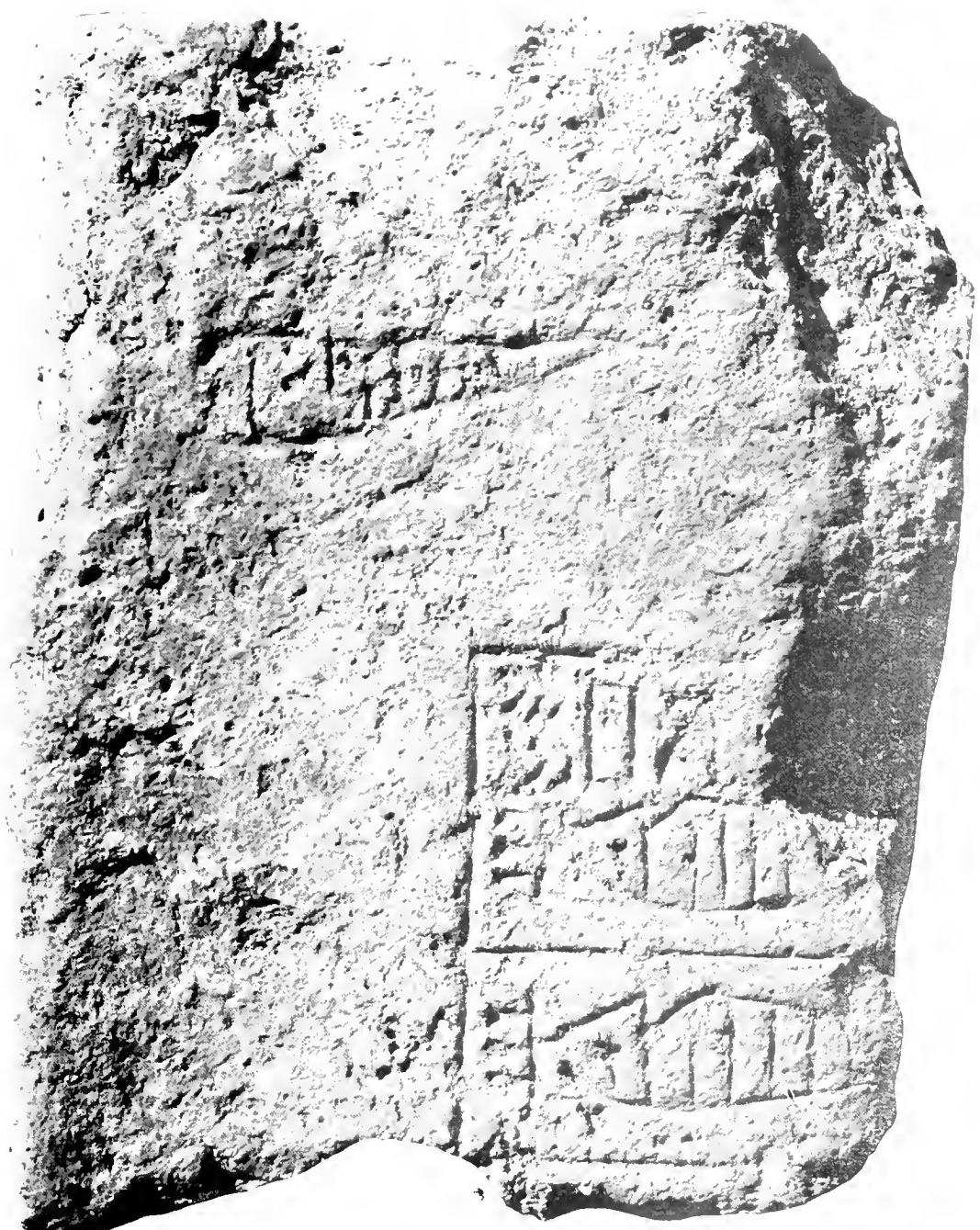




62

VASE OF ALUSHARSHID (URU-MU-USM),  
Nippur.





63

BRICK OF SARGON I  
Nippur.





64

INSCRIBED BAS-RELIEF OF NARAI-SIN.  
Diarbekir





65

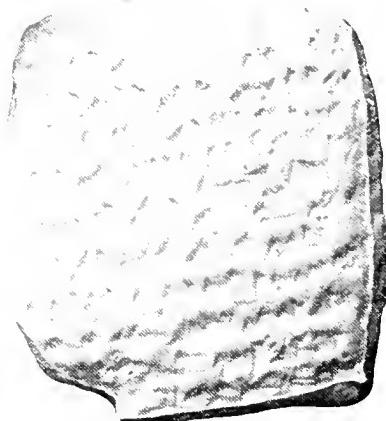
BRICK OF UR-HHIB. Hippur.

*Inscription begins at bottom*





66



67



68

66, 67. CLAY TABLET (OBVERSE AND REVERSE).—Tell el-Hesy.

68. Fragm. of a barrel-cylinder of Mardukshabikzerim.—Place unknown.





69c



70

69c. Fragment of a Boundary Stone. 70. Inscribed Pebble,  
Nippur.

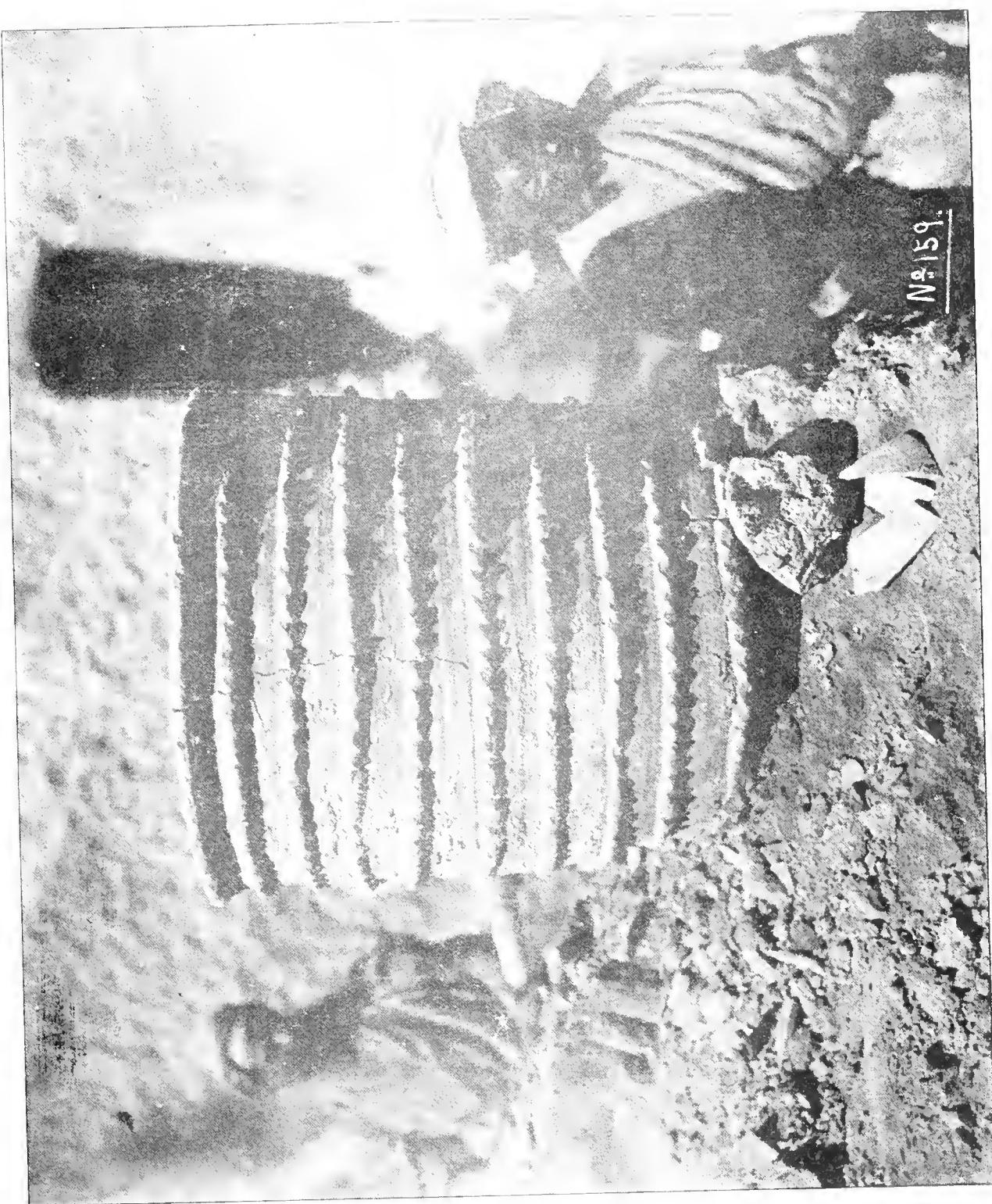




71

BAS-RELIEF IN CLAY WITH AN ARAMAIC FIGURE  
Hippur





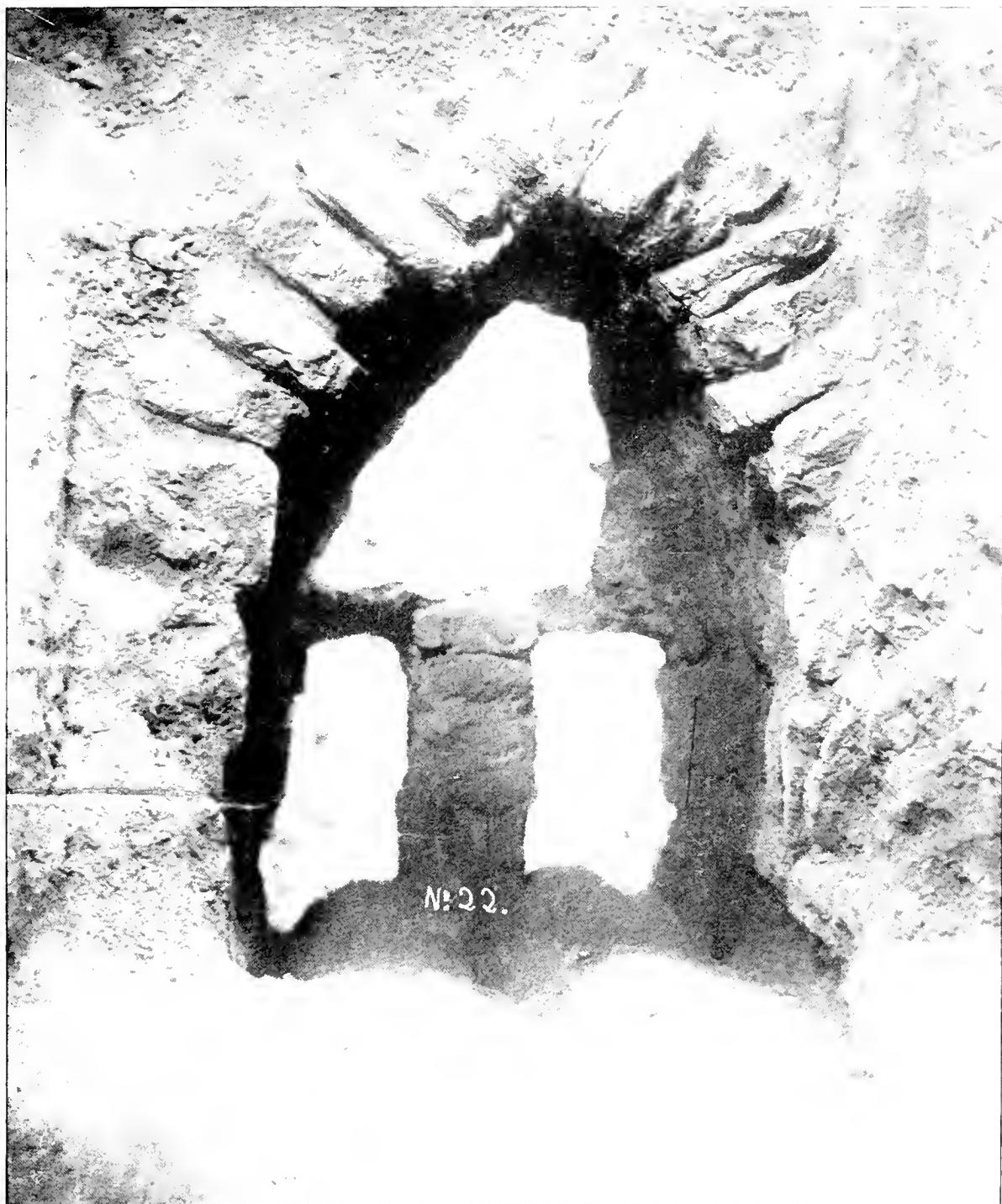
72

THE STONE TABLET WITH THE PLAQUETTE ON THE TOP. (Pl. XXVII.)

Height 63.5 cm., diameter at the top 53 cm.

I found it in an upright position 5 m. below the eastern foundation of the Ziggurat and 1.5 m. below a pavement which rests entirely on formed bricks of Sargon I and 1.5 m. on Sennacherib. It stood 1 m. south east from an altar. The top of





ARCH OF BURNED BRICK LAID IN CLAY MORTAR C. 1000 B. C.—Nippur.  
71 cm. high, 51 cm. span, 33 cm. rise.

At the orifice of an open drain passing under the eastern corner of Ur-Gun's Ziggurat, c. 7 m. below the foundation of the same, and 1.37 m. below a pavement which consists entirely of fired bricks of Sargon I and Narame-Sin. View taken from inside the drain. Front of arch opened to let light pass through.





74

NORTH-WESTERN FACADE OF THE FIRST STAGE OF THE GREAT WALL OF CHINA.  
Hippur.





## GENERAL VIEW OF THE EXCAVATIONS AT THE TEMPLE OF BEL.—SOUTH-EAST SIDE.

1, 6 (8), 7 (9)—Three stages of the Ziggurat—1—East corner of Ur-Gur's Ziggurat. 2—Excavated rooms on the south-east side of the temple and separated from the latter by a street. 3—Causeway built by Ur-Gur, leading to the entrance of the Ziggurat. 4—Deep trench extending from the great wall of the temple enclosure to the facade of Ur-Gur's Ziggurat. 5—Modern building erected by Mr. Haynes in 1894, after an unsuccessful attempt by the Arabs to take his life.











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